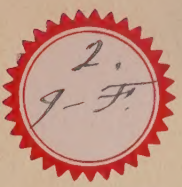
CARMEL IN AMERICA



DEAR READER,

DUE TO THE FRAGILITY AND/OR
BRITTLENESS OF THIS BOOK,
IT MUST BY USED IN THE LIBRARY
AND CANNOT BE PHOTOCOPIED.

PLEASE BE GENTLE WITH IT.

THANK YOU.

B
ACH13
35.00

CARMEL IN AMERICA.

BIBLIOTHECA C. SS. R.
ad
B. M. V. de Perpetuo
Succursu
BOSTONENSIS.
NIHIL OBSTAT

ECCE SIGNUM SALUTIS.

MADONE DU MONT CARMEL.

CARMEL IN AMERICA.

A

CENTENNIAL HISTORY

OF THE

DISCALCED CARMELITES

IN THE

UNITED STATES.

BY

CHARLES WARREN CURRIER,
Priest of the Congregation of the Most Holy Redeemer.

GRADUATE THEOLOGICAL UNION
LIBRARY

BALTIMORE:
JOHN MURPHY & CO.
1890.

Copyright, 1890, by John Murphy & Co.

TO

His Eminence James Cardinal Gibbons,

ARCHBISHOP OF BALTIMORE,

SUCCESSOR

OF

THE FIRST BISHOP OF THE UNITED STATES,

BY WHOM

THE CARMELITES WERE INTRODUCED

INTO OUR COUNTRY,

THIS VOLUME

IS

WITH MOST PROFOUND RESPECT

DEDICATED BY

THE AUTHOR.

APPROBATIONS.

Imprimatur.

Jacobus Card. Gibbons
Archiep. Baltimorensis.

By virtue of the authority granted me by the Most Rev. Nicholas Mauron, Superior General of the Congregation of the Most Holy Redeemer, I hereby sanction the publication of the work entitled "*Carmel in America*," by Rev. Charles Warren Currier, C. SS. R.

ELIAS FRED. SCHAUER, C. SS. R.,
Sup. Prov. Baltimorensis.

BALTIMORE, MD.,
January 1st, 1890.

INDEX.

		Page.
Chapter I.	The Order of Mount Carmel,	1
II.	The Discalced Carmelites,	13
III.	The English Carmelite Nuns,	25
IV.	Trials of the Carmelites in Belgium,	35
V.	The New World,	43
VI.	Call to America,	56
VII.	The Voyage,	60
VIII.	Mount Carmel in Maryland,	70
IX.	The French Revolution,	84
X.	The American Carmel,	91
XI.	Increase of the Community,	99
XII.	Passing Clouds,	107
XIII.	The Stream of Events,	118
XIV.	Archbishop Maréchal,	126
XV.	Death of Father Charles Neale,	143
XVI.	A Lawsuit,	150
XVII.	Sorrow and Joy,	166
XVIII.	Preparation for a Change,	180
XIX.	Baltimore,	191
XX.	Archbishop Eccleston and Father Herard,	201
XXI.	An Eventful Year,	211
XXII.	Semi-Centennial Year.—Bishops Fenwick and Fitzpatrick,	226
XXIII.	Changes and Deaths,	234
XXIV.	Archbishop Kenrick,	246
XXV.	Saintly Lives Ended,	257
XXVI.	St. Louis,	265

PAGE.

XXVII. ARCHBISHOP SPALDING, - - - - 270

XXVIII. VOWS OF THE CARMELITES, - - - 273

XXIX. DEATH OF SISTERS AMBROSIA AND STANISLAS, - 282

XXX. REMOVAL FROM AISQUITH ST.—MOTHER TERESA'S DEATH, - - - - - - 293

XXXI. ST. TERESA'S TRI-CENTENNIAL YEAR, - - 308

XXXII. THE CONVENT OF ST. LOUIS, - - - - 317

XXXIII. NEW ORLEANS, - - - - - 322

XXXIV. MONTREAL, - - - - - - 335

XXXV. RECENT EVENTS, - - - - - 338

XXXVI. THE END, - - - - - - 350

APPENDIXES.

A. THE ENGLISH CARMELITES, - - - - - 357

B. COMMUNITIES DESCENDED FROM THE ENGLISH CARMELITE MONASTERY OF ANTWERP, - - - - - 370

C. THE INCORRUPT BODIES, - - - - - 377

D. THE CARMELITES IN ENGLAND, - - - - 383

E. LETTERS, - - - - - - - - 386

F. DOCUMENTS, - - - - - - - 425

G. THE CARMELITES OF GUATEMALA, - - - - 427

ERRATA.

Page 4, note, for "44*th, Patriarch*" read "44*th Patriarch.*"
" 12, for "*Awdeth*" read "*Audeth.*"
" 33, note 1, for "*Christi*" read "*Christo.*"
" 365, for "*Alexandar*" read "*Alexandra.*"
" 423, for "*Communanté*" read "*Communauté.*"
" 424, for "*mine*" read "*indigne.*"

PREFACE.

My recollections, attached to St. Teresa's name, go back to early childhood, when I dwelt on one of the many little islands that dot the Caribbean Sea. It was while spending the swiftly fleeting days of boyhood on the once wealthy, now nearly forgotten island of St. Eustatius, that the life of the great Reformer of Carmel came into my hands. It brought forth in my heart a love for the saint, that the vicissitudes of after life did not diminish.

In later years, I read and read it again. I also perused the autobiography of her companion, Venerable Ann of St. Bartholomew, translated and edited by Rev. Father Bouix, S. J. This work awakened in me the desire of visiting the city of Antwerp, the scene of the life, labors and death of the venerable servant of God. It was not long before Divine Providence afforded me the opportunity of beholding my desire accomplished. Having to travel from Brussels to Rozendaal, in Holland, Antwerp lay on the route. My decision was taken. I remained a day and two nights in that city. While there I naturally stayed at the house of our Congregation, where I had the pleasure of meeting with Rt. Rev. Macheboeuf of blessed memory, late Bishop of Denver, Col. Little did I think then that I would, a few years later, be called upon to write the history of a community of religious that once had dwelt upon that very spot, for the house of the Redemptorists at Antwerp occupies the site of the English Carmelite monastery.

My first thought, on the day after my arrival, was to visit the Carmelite Convent, founded by Venerable Ann of St. Bartholomew. I was kindly received by the religious, who showed me many relics of St. Teresa's companion, and amongst them the original manuscript of her autobiography.

After my arrival in Baltimore I became acquainted with the Carmelites of that city. While once in conversation with them,

INTRODUCTION.

Any one in the least acquainted with the organization of the Catholic Church knows that besides the laity and the clergy there is a third state to which both laity and clergy may belong, namely: that of the religious. The perfection and beauty of the Church of God require, says St. Thomas Aquinas,[1] that there should exist in it a diversity of states and offices. The religious state, says the same Saint,[2] is a state of perfection, because in it man consecrates himself entirely to the service of God, as it were a victim, and thus practises the virtue of religion in a perfect manner. The religious state in so far as it is a state of perfection was instituted by Christ Himself who was the author of the evangelical counsels, but in its individual and special form, it is of ecclesiastical institution, though of very ancient origin. Within the hallowed precincts of houses in which religious perfection was practised, in monasteries and convents, the Church has throughout the ages of its existence gathered very many of the most beautiful flowers of sanctity. In those asylums of virtue lived and died many of those noble sons and daughters of the Church, who to-day are honored on our altars. Some of them spent their lives in the obscurity of the contemplative life, whilst others sanctified themselves upon the stage of the world's events, and in almost constant contact with their fellow-men. But all, whether they were engaged in psalmody with the austere sons of St. Bruno, or of the great St. Bernard of Clairvaux, or whether they fought under the glorious banner of St. Ignatius de Loyola, belonged to the state of perfection that we call the religious state.

Although in general the spirit of the world is diametrically opposed to that of the religious, still it often reconciles itself to it

---

[1] II. II^{ae} Quaes. CLXXIII, Art. II, concl.

[2] *L. c.*, Q. CLXXXVI, Art. I.

in the case of those religious whose works directly tend to the welfare of mankind. But as regards contemplatives or those silent inhabitants of the cloister that have entirely separated themselves from the active life, the world frowns upon them, and considers them as useless members of human society. It is hard to break down this wall of prejudice, for the world, as a rule, appreciates only what it sees, while God considers the heart.

Man, as faith teaches us, is destined for contemplation; his last end is the Beatific Vision, or in other words an endless act of contemplation; why may he not begin in this world that in which his everlasting happiness must consist? It is certain that the most perfect life consists in the exercise of the highest faculties of the soul upon the Highest Object, hence the contemplative life in which the intellect and will continually rest on the Supreme Being, is of the greatest perfection. This was understood by those ancient philosophers of India and Greece, who spent their lives in the acquisition of wisdom and in the meditation on great and important truths. Most of the days of the Precursor of the Lord and of the greatest of all philosophers, the Incarnate Wisdom, were spent in the contemplative life. We know the high sanction it received in the words addressed by Christ to Martha: "Mary hath chosen the better part." Certainly some of the greatest saints have practised more the contemplative than the active life. What was the life of Our Blessed Lady and that of her faithful spouse, St. Joseph, but a life of contemplation, hidden with Christ in God? Most of the great saints who flourished in the third and fourth centuries, except many of the martyrs, were bright ornaments of the contemplative life. Those who peopled the Egyptian deserts, the Pauls, the Anthonys, led lives of seclusion, and even some of the greatest Fathers of the Church whose writings have helped to build up the Church's teaching, were bright flowers of the desert. St. Basil, St. Gregory of Nazianzen, St. Jerome and many more spent a great portion of their lives in solitude. And if we pass in review the immense multitude of canonized saints we shall be surprised to see how many of them were men and women of strict contemplation.

St. Benedict, the great Patriarch of the Order that bears his name, spent his days in monastic solitude; and are not the names of St. Bruno, St. Clare, St. Hildegard, St. Mary Magdalene de

Pazzi and St. Teresa and of others too numerous to mention inseparably connected with the contemplative life?

But the world asks: what good do they effect in society? This is especially the question that must necessarily arise before the minds of our people in this matter-of-fact country.

We must not forget that man's primary duty is to work out his own destiny, to secure his own salvation; but there are souls for whom the breath of the world is contagious, for whom contact with it means death. Thus there are hearts, well-formed, noble and endowed with excellent qualities that will spread around them the sweet odor of their virtues in the solitude of the cloister, but for which the pestilential atmosphere of a sinful world would be fatal. Not that all those who enter the cloister are of this calibre, but it is certain that this silent habitation affords a place of refuge for many a one who might otherwise perish; and in this respect the cloistered life renders an incalculable service to individuals and to society.

"That which saves society," says the distinguished Jesuit Orator, Père Felix,[1] "is not what is noisily displayed on the surface of things—the power of industry, the power of war, the power of genius, the power of letters, the power of arts. That which saves society is what reaches its heart, it is that which acts on its depths, in that faithful silence which a writer has well called the "*Silence of good things.*"

The great radical disorder in society, according to the same preacher, is selfishness. It is this that creates all the evils of the world. In fact, it is the inordinate love of self that is the root of all evil. The only remedy for this evil is Christian sacrifice in its fulness. But is not that Christian sacrifice pushed to the heroism of complete self-denial by those who, in silence and mortification, faithfully obedient to the promptings of grace, strive to realize in their every day lives the high ideal of monastic perfection? Thus by its example alone the monastic state is a benefit to society and a continual reproach for its egotism.

Of what good are they to society? Is not history itself an answer to this question? What would Europe have been to-day without the solitary sons of St. Benedict? How much are not

[1] Sermon delivered in 1862 at Ste. Clotilde in Paris.

civilization, science, the arts and literature indebted to the silent and solitary inhabitants of the cloister? And is not agriculture even a debtor to the sons of St. Benedict and to the silent members of the Cistercian Order?

This is true when we consider the monastic state from a natural standpoint, but if we place ourselves upon a higher platform and view it under its supernatural aspect its usefulness can never be measured.

First, it serves to counteract the immense evil that is continually perpetrated in the world. The praises of God that ascend as a sweet incense to the throne of the Almighty from convents and monasteries compensate to a certain extent for the blasphemies against the Most High that are day after day heaped up as a mountain of iniquity. The chastity of monks and nuns serves to counterbalance the world's impurity. If ten just men could have saved Sodom and Gomorrha, must we not believe that the thousands of men and women who live in the monastic state must wield an immense influence in favor of our modern sinful world?

Surely those who doubt the usefulness of the contemplative life must doubt the efficacy of prayer. Thank God, there are still Carthusians, Cistercians, Carmelites, and others who, like Moses on the Mount, raise their hands to heaven for us. Thank God also, in our own beloved country the contemplative life is not unknown, that the Trappists, the Carmelite and Dominician nuns and the Poor Clares still show us that the days of heroism are not past.

If there is a country in which the contemplative life is needed, it is surely our young and active republic where the spirit of action pervades all classes. That action, not to become exclusive and absorbing, must be counterbalanced by reflection and contemplation, and it is from the contemplative orders that we learn this spirit of contemplation.

We echo the sentiments of Holy Church, when we exclaim: "*Vivat, crescat, floreat vita contemplativa!* May the contemplative life live, increase and flourish amongst us!"

JAMES CARD. GIBBONS,
Archbp. of Baltimore.

BALTIMORE,
Feast of St. Benedict, 1890.

CARMEL IN AMERICA.

CHAPTER I.

The Order of Mount Carmel.

Mount Carmel, situated in Palestine, between Tyrus and Cesarea, was the spot where the Order of Carmelites originated. The traveller from Europe, approaching the coasts of the Holy Land, beholds with wonder and admiration the summit of a mountain, arising as it were out of the deep, covered with majestic pines and oaks. Gradually a lovely panorama spreads itself out before him; the sides of the mountain, adorned with fruit trees and smiling villages, come into view, until at length the whole scene appears in all its majestic splendor. Olive and orange trees cast their shadows upon the limpid waters that issue forth from the base of the mountain. This is Carmel, once the abode of the Children of the Prophets. Its name, according to Father Alexis-Louis de St. Joseph,[1] signifies *Circumcision of the Lamb.* Frequent

[1] *Manuel des Enfants du Carmel.*

From a letter of the late James A. McMaster to the Carmelites:—"I spent over an hour this morning in the Hebrew and Syriac division of the 'Oriental Languages Alcove' of the Astor Library, and consulted more than enough authorities. Different from what I had thought, the general meaning of the Hebrew word is 'a garden.' In *Isaias*, x, 18, the Douay Bible translates 'beautiful hill' what the Hebrew and the Latin Vulgate following it call a 'carmel.' In good Catholic interpreters, I find that they consider the word 'Carmel' as mistakenly taken for a proper noun in *Isaias*,

mention is made of it in the Scriptures. On this mountain Elias confounded the false prophets of Baal, as we read in the book of Kings.[1] Even at the present day tradition points out to the pilgrim the grotto of Elias, held in high veneration both by Christians and Mahometans.

The Carmelites consider the Prophet Elias as the founder of their Order, and produce satisfactory proofs to sustain their opinion. This tradition is so ancient, says Father Alexis-Louis of St. Joseph, that its origin has never been assigned. It has been respected by the Church, for the statue of Elias

---

xvi, 10, and that the Prophet means 'a choice orchard,' or other excellently cultivated ground. This seems reasonable, except that these professors of interpretation apply the same measure of interpretation to *Amos*, i, 2; and most of all, *Amos*, ix, 3. I challenge that last interpretation.

"I think in the last cited God points to the dear Carmel from which Our Lady's Order has come, as of old, the place dearest to His Heart—the Holy Mountain of Elias. Frequently, however, in the Old Testament, as in the fourth book of *Kings*, xix, 23, Carmel is used not for *Mount Carmel*, but, according to its Hebrew meaning, a 'park,' a highly cultivated ground. So far for the general meaning. In particular and as a *proper* name, *Mount Carmel* means not only a 'garden on the Mount,' but 'the Garden Mount!' I take this from Otto von Richter. And I have pleased myself in transcribing from his account of his journey in Palestine the following translation of his words: 'There is no mountain in or around Palestine that retains its ancient beauty as Carmel does. Its groves are *few*, but they are *luxuriant*. No *crags* there nor *precipices*, nor *rocks for wild goats*. Its surface is covered with a rich verdure.' And a Belgian traveller of note, M. Van de Velde, says: 'I have not found in Galilee, or along the coast, or in the plains, any flower that I did not find on Carmel.' I quote these, Rev. Mother, that you may draw spiritual fruit from it, and look to 'the Pattern shown you on the Mount!' These writers wrote not of your Order, or, rather, 'the Order of our Lady;" they wrote *sentimentally*. You live *practically*. 'As is the natural,' says the Apostle, 'so is the spiritual!' Von Richter and Van de Velde talked of what they saw with their natural eyes. You will read it with other eyes—thanking our Lord for your unshared privileges, and feeling the correlated responsibilities. I must not deny you the pleasure of a fragment I found while searching, though the author of the thought was not named: 'Such is the graceful form and verdant beauty of Carmel's summit, that in the Canticles the head of the Bride (Our Blessed Lady) is compared to it: 'Thy head is as Carmel.' "

[1] *Kings*, xviii, 19.

has a place in the Basilica of St. Peter's at Rome, amongst the founders of religious orders. The following inscription, given by Benedict XIII himself, is upon it: "*Universus Ordo Carmelitarum fundatori suo sancto Eliæ prophetæ erexit.* The entire Order of Carmelites has erected this to the holy prophet Elias, its founder."

According to a very ancient tradition, there always existed upon Mount Carmel, or in its vicinity, a succession of solitaries, disciples of Elias and Eliseus. St. Jerome, writing to St. Paulinus, says that if the source of the monastic life is sought for in Sacred Scripture, it will be discovered that Elias was its founder. St. John Chrysostom, Cassian and Rupert agree that this holy prophet founded the monastic life. The opinions of these Fathers are in accordance with Scripture, for we are told in Ecclesiasticus that Elias had prophets to succeed him.[1] St. Jerome, in his letter to Rusticus, calls them monks. St. Isidore of Sevilla, Theodoret and St. Jerome testify to their practice of poverty and chastity.

In the course of time the appellation of Children of the Prophets fell into desuetude, and these pious solitaries obtained the name of Essenes. Mention is made of them by Josephus and Philo. The prophet Micheas speaks of people who dwelt alone in the forest, in the midst of Carmel.[2] John, patriarch of Jerusalem, who lived in the fourth century, says that Mount Carmel had always been inhabited by monks from the days of Elias down to his own time. This opinion, concerning the descent of the Carmelites from the prophet Elias, has been adopted by at least 393 writers and learned men, 57 of whom were Jesuits, 19 Dominicans, 19 Franciscans, 17 Benedictines and 11 Augustinians. It has been confirmed by the authority of the following Popes: Sixtus IV, John XXII, Julius II, Pius V, Gregory XIII, Sixtus V and Clement VIII. Sixtus V allowed the Carmelites to honor

---

[1] *Eccli.*, 48, 8.
[2] *Mich.*, VII, 14.

Elias and Eliseus as the patrons of their Order, by celebrating their feasts and reciting their offices.

After the Ascension of our Lord to Heaven a new era dawned for the Order of Elias. The lessons of the second Nocturn in the Office of Our Lady of Mount Carmel relate that on the Feast of Pentecost, when the Holy Ghost descended upon the Apostles, several men, who walked in the footsteps of the prophet Elias, were converted to the teachings of the Gospel, and having made the acquaintance of the Blessed Virgin, returned to Mount Carmel, where they erected the first Chapel in her honor. Thus can the Order of Carmel glory in being the Order of Mary by excellence. Joseph of Antioch tells us that the solitaries of Mount Carmel, followers of Elias, were very efficient helpers of the Apostles. Eusebius of Cesarea calls them men of the prophetic Order. Gradually these holy men spread throughout the East, and founded celebrated monasteries at Antioch and Alexandria.[1]

During several centuries the hermits of Mount Carmel followed the ordinary customs of the ascetic life, until Americ of Malifay, Latin patriarch of Antioch and legate of the Holy See, during the reign of Alexander III, in the twelfth century, united all their convents in the Holy Land into one congregation. At the request of the monks he appointed as their superior Berthold of Malifay, a priest born in the diocese of Limoges in France, who had received the habit of Carmel. St. Berthold began the construction of a Monastery on Mount Carmel, but death prevented him from finishing his work. St. Brocard, a native of Jerusalem, was elected to succeed him, and consequently became the second general of the Carmelites. He drew up certain regulations for the government of his community. Some historians style these the ancient constitutions. However, certain doubts having arisen, the monks addressed themselves to St. Albert,

---

[1] In the year 400 a Rule was given to the hermits of Mt. Carmel by John the 44th, Patriarch of Jerusalem.

patriarch of Jerusalem, and legate of the Holy See. The Saint gave them a rule consisting of sixteen paragraphs. This was about the year 1207. It is addressed to the "Brethren who dwell on Mount Carmel, near the fountain of Elias." By these rules the religious are ordered to have a prior whom they elect, and to whom they must vow obedience. They were allowed to accept monasteries anywhere, provided it were in a solitary place. Each brother was to occupy a separate cell apart from the others. They were allowed to take their meals in a common refectory; but during the repast the Sacred Scripture was to be read. For the rest of the day the religious were to remain in their cells, occupied in prayer and meditation, except when obedience called them elsewhere. A distinction was made between the choir religious and the lay brethren; the former were obliged to recite the Divine Office, the latter, a determined number of Paters and Aves. No religious was allowed to possess private property, but the Superior was to provide for all. They were permitted to have beasts of burden, cattle and poultry for the use of the house. An oratory was to be built in the midst of the cells, to enable the religious to hear Mass daily. Every week a chapter of faults was to be held. They were obliged to fast from the feast of the Exaltation of the Holy Cross, September 14th, until Easter, except in case of necessity. They were to keep perpetual abstinence from meat. Silence was enjoined from Vespers until the following day after Tierce. These regulations are called the primitive Rule; it was approved by Honorius III on the 30th of January, 1226.

St. Brocard was buried on Mount Carmel where his tomb exists to the present day. His last words were: "My children, God has called us to the Order of hermits, and by a special privilege we are named brethren of the Blessed Virgin Mary; take heed after my death, to render yourselves worthy of such a beautiful title. Remain strong in that which is good, have a horror of riches, despise the world, walk in the footsteps of Mary and of Elias."

St. Brocard was succeeded by St. Cyril of Constantinople. During the administration of Brocard and Cyril monasteries were founded at Acre, Tyrus, Sarepta, Tripoli, Antioch, Jerusalem and other places. St. Cyril died about the year 1233 and was succeeded by Berthold II. Under this general two hermits of the Order passed over to Europe and obtained an establishment at Valenciennes, in France.

The original mantle of the Carmelites had been white, but because this color was reserved to the Mahometan princes, they were obliged to change it. They then adopted a mantle of two different colors; white and brown, succeeding each other in stripes.

In the year 1238 monasteries were founded in Cyprus, Sicily and Provence. Berthold II died about 1240, and Allan, a Briton, succeeded him. The Order continued to extend towards the West; some hermits brought it to Italy, others to England, where establishments had existed since the year 1212. The temporal founders of the hermitages in England were John, Lord Vesey, who established the hermitage of Holme, near Alnwich, in Northumberland; and Richard, Lord Grey, founder of that of Aylesford, near Rochester, in Kent. The persecutions of the Mahometans having forced the hermits of Palestine to retire to Phenicia, Blessed Allan left the Holy Land for Europe, after having appointed Hilarion as his vicar. In the year 1243 he assembled a general chapter of the Order at Aylesford in England, and resigned his office. St. Simon Stock was chosen general in his stead. In the year 1245 the Carmelites were admitted to the number of the mendicant Orders. Gregory IX placed them under the protection of the Holy See, and St. Louis, King of France, propagated the Order throughout his dominions.

About this time some changes were made in the rule. St. Simon Stock sent two of his religious to Innocent IV to expose certain doubts to him. The Pope deputed Hugh, Cardinal-Priest of St. Sabina, and William, Bishop of Anthera, to

examine into the matter. Hitherto the Carmelites had only taken the vow of obedience, understanding the vows of poverty and chastity to be included in it. The same custom existed at that time among the Benedictines, the Carthusians and other orders. But the Apostolic commissaries deemed it advisable to make special mention in the rule of poverty and chastity. It was also decreed that the hermits might build monasteries in other places as well as in deserts, provided they could keep the rule. The time of great silence was changed. Originally it had been from Vespers until after Tierce, but the delegates decreed it should be from Complins until after Prime, in order to enable the religious to confer with those seculars who came to consult them on matters of conscience. The rule of St. Albert, thus explained, corrected and mitigated, was confirmed by a bull of Innocent IV, dated at Lyons, September 1st, 1248. Notwithstanding the slight changes that had taken place, this rule was always considered as the primitive one. The Order had also certain constitutions that served as an appendix to the rule of St. Albert. Mention is made of them in a brief of Alexander IV.

Meanwhile the Order continued to spread. A monastery was founded at Brussels in the year 1260, one at Harlem, in the Netherlands, and one at Yperen, in Belgium, about the same time. Other monasteries were erected at different epochs in the Netherlands.

About the year 1257 the Order was introduced into Scotland, and founded its first establishment at Perth. During the reign of Henry III of England, who died in 1272, the Carmelities entered into Ireland. Two monasteries were founded: one on the river Barrow, in county Carlow, by a noble English family, established in Ireland, probably the Carews, and another by William of Vesey, at Kildare.

In 1259 Alexander IV had forbidden the Carmelities to be received into other orders not more austere than their own, but as the Friars Minors in Provence continued to admit them, St. Simon Stock applied to Pope Urban IV, who

wrote on this subject to St. Bonaventure, at that time general of the Order of St. Francis.

St. Simon Stock, well known to all who wear the scapular, on account of the apparition of the Blessed Virgin, with which he was favored, governed the Order with great wisdom during twenty years. He possessed the gifts of prophecy and miracles. He died at Bordeaux, on the 16th of May, 1265, in the one hundredth year of his age. In the same year Nicolas, surnamed the Frenchman, was elected to succeed him. He resigned his office in 1270 and was followed by Radulph, a German, who also resigned after some time. Peter of Millaud was then elected in the year 1273.

In 1287 a chapter was held at Montpellier, in which it was decreed that as the variously colored mantle was displeasing to many, it should be changed, and a white mantle used instead. Permission to this effect had been obtained from Pope Honorius IV through the intercession of Cardinal Gervasius Giancolet de Clinchamps, a friend of the general and Protector of the Order.[1]

At this period the Order was divided into nine provinces, namely: the Holy Land, Sicily, England, Provence, Rome, France, Lombardy, Germany and Aquitaine. By degrees the monasteries of the Holy Land were destroyed by the encroachments of the Mussulmans, until the last one, that of Mount Carmel, was demolished. In the month of May, 1291, the Saracens set fire to the monastery on the mountain and massacred the religious, while they were singing the Salve Regina. Thus ended for a time the Order of Carmel in the Holy Land.

Peter of Millaud resigned his charge in 1294 and was succeeded by Raymond of the Island. Pope Boniface VIII

[1] We find the following manuscript chronicle of the 13th century, relating to the change of habit in the Carmelites: Feron fraires del Carmes lur capital general en Montpelier et muderon lur habits quar portavan davan mantels barrats de brun et de blanc, et preseron per habiz capas blancas.—An. 1297 (1287) (vide Du Cange, *Glossarium*, t. 1, col. 581, ed. Basel, 1762, Barrati Fratres).

confirmed the decree of Honorius IV concerning the change effected in the Carmelite habit.

In 1297 Gerard of Bologna became the eleventh general of the Order of Carmel. About this time it was illustrated by the lives of three great servants of God: St. Albert of Trapano, St. Andrew Corsini and Blessed Peter Thomazi. At the general chapter of Toulouse, in 1306, it was decreed that the feasts of the Blessed Sacrament and of the Conception of the Blessed Virgin should be solemnly celebrated in the Order. The Carmelites have always been distinguished for their zeal in defending the doctrine of the Immaculate Conception of Mary.

In a chapter held at Treves, in 1362, the title of Master was given for the first time to the general, and in 1369, at the chapter of Montpellier, at which nineteen provincials assisted, he was styled Reverend Father.

During the dark days that afflicted the Church at the end of the fourteenth and the beginning of the fifteenth century, when the great Schism of the West divided Christendom, and relaxation had introduced itself amongst religious in general, the Carmelites, with other religious orders, fell away from their first fervor. In the general Chapter of Chambery in Savoy, in the year 1430, it was deemed necessary to mitigate the rule of St. Albert, in order to preserve the life of the Order. In consequence of this, Father John Facy, the twenty-third general, besought the Pope to mitigate those points of the rule that were most difficult for the religious. He petitioned the Holy See first to change the long fast from September to Easter, so that the monks would be obliged to fast during that time only on Wednesdays, Fridays and Saturdays and on ecclesiastical fast days. Further, he desired that they should no longer be obliged to abstain from meat except on fast days. He also requested that the friars should be allowed to leave their cells, and have permission to walk in the corridors and the gardens at the hours not otherwise employed.

Eugene III. having examined the matter, granted the petition by the bull *Romani Pontifices*, of February 15th, 1431, in order to remedy the abuses that existed in most monasteries of Carmel; the privileges of the Order, however, remained intact. This mitigation brought about a considerable change for the better; for the religious, appreciating the indulgence with which they were treated, easily submitted to the other points of the rule.

Things remained in this condition until the administration of Blessed John Soreth, who died in 1471. He had left nothing untried to bring the Order back to its ancient splendor. From Blessed John Soreth down to St. Teresa, all the general chapters that were held endeavored to restore the primitive observance.

Blessed John Soreth is generally considered as the founder of the Carmelite Nuns, although some ancient documents prove that they existed long before his time. Father de Lezana relates that a convent of nuns of Our Lady of Mount Carmel had been founded at Louvain, in the time of St. Simon Stock, in the twelfth century. In the constitution of Alexander IV of March 7, 1261, nuns of the Carmelite Order are mentioned, and in a bull of Clement V it is stated that there were religious women who followed the rule of Carmel in Palestine, before the conquest of Ptolomais. John XXII granted indulgences to all who would visit the church of the nuns of Our Lady of Mount Carmel at Messina, in Sicily. A historian of the Order relates that Thomas Walden, a Carmelite, was the first to introduce the sisters of Our Lady of Mount Carmel into England in the fifteenth century.

John Soreth himself founded five convents of Carmelite nuns after the year 1452, and is probably for this reason considered as the founder of the female branch of the Order of Mount Carmel.

In 1468 a convent of Carmelite nuns, established at Liege, was burned down, and the religious were afterwards transferred to Huy. Frances d'Amboise, duchess of Brittany, founded the

convents of Vannes and Coets. After the death of her husband she took the veil in that of Vannes, and died at Coets, in the odor of sanctity, on November 4th, 1485. She was beatified by Pius IX, and her feast is celebrated on November 5th. A convent of Carmelite sisters was founded at Astorga, in Spain, in 1454. In 1467 one was established at Namur, and in 1490 another at Bruges, both in Belgium. Reggio in Italy possessed a community of the same nuns in 1485.

In the fifteenth century the Third Order of Our Lady of Mount Carmel, which had long before existed for people living in the world, was approved by Nicholas V and Sixtus IV. Several Popes enriched it with many privileges. The members of the Third Order possessed originally no other rule but that of St. Albert; but in 1635 Father Theodore Stratio composed a special one for their use. The members take the vows of chastity according to their state of life and of obedience in matters belonging to the statutes.[1]

In 1489 Cardinal de Ruvera confided the Holy House of Loretto to the Carmelite Fathers; it had previously been attended to in the Holy Land by the same religious.

Peter Terrasse, the twenty-seventh general of the Carmelites, visited the monasteries of France, Flanders, England, Germany, Italy and Sicily, and everywhere introduced a reformation by order of Pope Julius II. After the death of this general, in 1513, Father Baptist Spagnoli was elected to succeed him. He reformed the Carmelite monasteries of Milan and Pistoia, and died in 1517. The reformation of Mantua spread to fifty other Italian monasteries; they formed the congregation of Mantua. Eugene IV approved it in 1442, and exempted it from the jurisdiction of all the superiors of the Order except the Prior-general. The convent of Mantua had accepted the reformed rule before 1442.

---

[1] Those who desire a more ample knowledge of the Third Order of Mount Carmel may apply to the Carmelite sisters, or consult the *Manuel des Enfants du Carmel*, by Father Alexis-Louis of St. Joseph.

Several Carmelite Fathers assisted at the Council of Trent, which lasted from 1545 to 1563. Amongst them we find especial mention made of Nicolas Awdeth, the general, Marinier, Mazzapica, Tiraboschi, Masio, de Leon and Laureto.

The Order had now reached one of its most important periods. A new light was about to shine on the Church in the person of St. Teresa, whom God in His eternal wisdom had raised up, not only to bring back the Venerable Order of Carmel to its ancient splendor, but to elevate it to a higher eminence than it had ever before attained.

CHAPTER II.

The Discalced Carmelites.

The child of grace, destined by Divine Providence to perform such wondrous works in the Church, and to bring about a most important revolution in the ancient Order of Carmel, was of a noble Castilian family. Teresa de Ahumada was born at Avila, in Spain, on the 28th of March, 1515, of Alfonso Sanchez de Cepeda and Beatrix de Ahumada. Her name in the language of scripture signifies: "beautiful beyond all."

At an early age she already gave proofs of her future sanctity. By reading the acts of the martyrs she felt her heart filled with the desire of suffering martyrdom. She fled from her father's house with her brother Rodrigo, with the intention of going to Africa in order to die for Christ. Fortunately one of their uncles intercepted them on the road to Salamanca and brought them back to their parents. Rodrigo led a very Christian life and died in America in the service of the King of Spain.

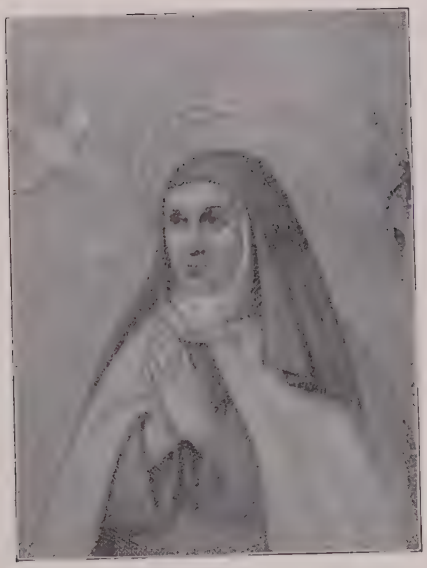
At the age of twelve, Teresa lost her mother; she then threw herself into the arms of Mary, the Mother of God, and besought the Blessed Virgin to be a mother to her. Mary received under her protection the one who was destined to become herself, one day, the mother of her Order of Carmel.

But the devil who is ever on the alert to ruin the soul of man and crush every good work in its infancy, and who, perhaps, foresaw what an instrument in God's hands this child was destined to be, attempted to draw her into his snares.

The reading of certain romances and the keeping of dangerous company estranged her heart from God and fostered her natural vanity. God, however, did not abandon her and she preserved in her heart the greatest horror of sin and a strong sense of honor. Thus was she prevented from offending her God by a grievous sin. Having entered the convent of the Augustinian nuns, as a pupil, when she was sixteen, her first fervor returned, and she made rapid progress in virtue. The year following illness forced her to leave this asylum of virtue. Gradually her heart became weaned from the world, and she finally resolved to give herself to God by embracing the religious life. At the age of eighteen she bade a last farewell to the world and entered the Carmelite Monastery of the Incarnation at Avila.

Although the primitive rule of Carmel was not in vigor in this monastery, the religious were, nevertheless, renowned for their mortification, their obedience and their charity. There was a prophecy current in this convent to the effect, that a great saint should spring from their midst, who should be called Teresa. Did the novice then realize that she was this predestined one? She pronounced her vows on the 3rd of November, 1534.

The thirty years spent in this convent, were for Teresa a preparation for the great work she was destined to accomplish. The hand of the divine sculptor gradually moulded the heart, that was to be so much like his own. Struggles with grace, afflictions of every kind and various temptations: such was the life of Teresa during this period. But the great moment had arrived. Teresa felt in her soul a desire for greater perfection; the mitigated rule of Carmel was insufficient for her ardent heart. Her niece, Maria de Ocampo, having offered a part of her fortune to build a monastery, Teresa decided to found a convent in which the primitive rule should be observed. Her resolution was strengthened by a vision in which our Divine Lord bade her use all her efforts to secure the establishment of this house. Moreover, a friend of hers, Doña



S. Teresia a Jesus.

Guiomar de Ulloa promised to furnish revenues for the support of the convent.

The Saint consulted her director, Father Balthasar Alvarez, of the Society of Jesus, and he referred her to the provincial of the Carmelites, Father Angelo de Salazar. This zealous man immediately gave his consent. Her plan also met with the approbation of St. Peter de Alcantara. As soon as her intention became known, a storm of opposition was raised against her, both in the city and in her monastery. A Dominican Father, Peter Ibañez, being consulted by Doña Guiomar, likewise approved of the work. God's will being thus made manifest, Teresa could no longer hesitate.

But God wished to try the constancy of his servant. As they were about to purchase a house to execute their project, the Provincial, unwilling to contend alone against the general opinion, withdrew his consent, and Father Alvarez ordered his penitent to think no more of the matter. Teresa obeyed; but our Lord having urged her anew, and enlightened men having again approved her plan, she wrote to Rome. At the expiration of some months the answer came. It was a letter from the Pope, authorizing the foundation of the monastery under the direct control of the Bishop. Meanwhile a house had been purchased by her sister, Joanna de Ahumada, and this lady's husband, John de Ovalle. After much trouble and fatigue, Teresa took possession of it, accompanied by four young ladies of the place, to whom she gave the habit that same day. These first companions of St. Teresa were Antoinette of the Holy Ghost, Ursula of the Saints, Mary of St. Joseph, and Mary of the Cross. They were poor orphans, but possessed of good minds, of amiable characters, and gave much promise for the future. On the 24th of August, 1562, the Blessed Sacrament was placed in the new monastery of Avila, dedicated to St. Joseph, to whom St. Teresa always had the greatest devotion. This happened during the Pontificate of Pius IV and in the reign of Philip II of Spain. Father John Baptist Rubeo, or Rossi, was then general of the Order.

A few years before the establishment of the house at Avila, the last convent of Carmelite friars in which the primitive observance was kept, had been destroyed by the Turks on the island of Cyprus. Thus the interruption of the observance in the Order was only of short duration.

The Holy Mother Teresa introduced the primitive rule of St. Albert into her monastery of Avila, and, moreover, added several other regulations that would enable her religious to observe the rule with greater perfection. In her treatise on the "Way of Perfection," ch. 1, she tells us why this was done. Her first intention, she says, was not to lead such an austere life; but, having heard of the ravages heresy was then making in France, she felt her heart pierced with sorrow. And in order to make some amends to our Divine Lord for all the offences committed against Him, she determined to embrace the practice of the evangelical counsels with all possible perfection and to lead her sisters to do the same. A visit she had at that time from a Franciscan missionary of the Indies, Father Alfonso Maldonado, who related to her how many souls were being lost in those distant countries, increased her zeal for the salvation of souls. One day our Lord said to her: "Wait a little, my daughter, and thou shalt see great things." These words greatly consoled her, though she did not understand their meaning. About six months after, the Father-general Rubeo, or Rossi, came over to Spain and approved of the monastery of St. Joseph of Avila, and authorized the Saint to found other convents.

About this time the Carmelite Order had to pass through the crucible of afflictions in France. The convents at Orleans, Loudun, La Rochelle and a great many other places had been demolished, while most of the religious had perished at the hands of the Calvinists.

Father Rubeo permitted Teresa to found also some monasteries of Carmelite friars, following the reformed rule. She prayed to God to raise up a man capable of helping her to accomplish this design, nor did she have long to wait. Whilst

she was at Medina del Campo, whither she had gone to found the second house of the Order, she met the first two men whom God had destined to be the corner-stones of the new edifice. Father Antonio de Heredia was prior of the Carmelites of Medina; to him she confided her plans. This fervent religious immediately entered into her views and promised to embrace the reform. The other chosen soul was Father John de Yepez, a young religious of great virtue, now known in the Church as St. John of the Cross.

Father Antonio de Heredia was a native of New-Castile, where he was born about the year 1510 of the illustrious family of de Heredia. His mother was of the family of St. Vincent Ferrer. At an early age he entered into the Carmelite Order and when twenty-six years old became prior of the convent of Moralegia, and afterwards held important offices in his Order.

Father John de Yepez, youngest son of Gonzales de Yepez, was born in 1542 at Fontiberos, a small town between Avila and Salamanca, in Old-Castile. From his earliest childhood he had a particular inclination to piety, and several times experienced a special protection of Divine Providence. At the age of twenty-two he entered the Carmelite monastery at Medina del Campo, where he practised the greatest austerities. He studied theology at Salamanca, and was ordained Priest at the age of twenty-five. As we have already stated, he met St. Teresa at Medina del Campo. She immediately recognized the treasures of grace his heart possessed, and unfolded her plans to him. He understood her and promised to join in the good work, if he might do so promptly.

Having obtained the permission of the provincial, as well as of the diocesan Bishop, the Holy Mother founded her first monastery of friars in a poor house of the village of Duruelo. Father John de Yepez, henceforward John of the Cross, was its first religious. The first habit of the discalced Carmelite friars, worn by the first member of the institution, was cut and made by St. Teresa herself. Father Antonio, having

resigned his office of prior, went soon after to Duruelo with Brother Joseph. They renewed their profession on the 28th of November, 1568, renounced the mitigated rule and promised to live until death according to the primitive one. Sometime afterwards they were visited by the provincial, who appointed Father Antonio of Jesus prior, and Father John of the Cross sub-prior. Brother Joseph was made sacristan and porter. This was the origin of the Discalced Carmelite Friars.

Here we may say a word concerning the rule of the Discalced Carmelites. The religious are divided into choir- and lay-religious. The nuns have moreover a third class called outdoor-sisters, who attend to the exterior affairs of the convent. Among the nuns the choir-sisters are distinguished from the lay-sisters by the color of their veil, the former wearing black, the latter, white.

Among the friars there are different kinds of monasteries. The noviceship takes place in a monastery designated for the purpose and lasts a year, at the expiration of which, the simple vows are taken. The newly professed Brother afterwards spends three years in a house of his Order, and is then admitted to the solemn vows. The sisters have no special house for their novitiate, each convent having its own mistress of novices.

After the noviceship the young monks spend three years in the study of philosophy and four in theology. The duties of the Carmelite Fathers consist of prayer, mortification, the recitation of the Divine Office, preaching, the hearing of Confessions and writing. Each monastery is governed by a prior. Certain monasteries are devoted to preparing those who have the vocation for foreign missions. Each province has a house called the "desert," set apart for those who feel especially attracted to the contemplative life. Each monastery has a church attached to it.

To the original rule of St. Albert, the Discalced Carmelites have added the following points: they wear no linen, nor shoes, but sandals. They sleep on planks. They rise at

midnight to sing Matins. The sisters wear coarse stockings and sleep on a straw bed; they do not rise at midnight, but sing the Office at nine o'clock in the night. Every day the Carmelite religious make two meditations, each of an hour, one in the morning, and the other in the evening. They take the discipline three times a week. During the day they never speak without permission, except during recreation.

The habit consists of a brown tunic and scapular, and a white mantle. The sisters wear veils, and cover their faces with a veil in the presence of strangers.

This was the austere life that St. Teresa and St. John of the Cross embraced when, bidding farewell to the mitigated rule of Carmel, they entered upon the work of reform. Many were the trials, the sufferings, the persecutions they had to endure for the sake of the primitive rule they had adopted, but with the assistance of God they came victorious out of the combat, and purified out of the crucible of affliction. St. Teresa continued to found houses of her Order throughout Spain, and had the satisfaction of seeing her spiritual children multiply around her.

Twelve years after the foundation of the house of Duruelo, the first province of Discalced Carmelites was erected in Spain by a brief of Gregory XIII. All the houses of the reform were hereby exempted from the jurisdiction of the provincial of the mitigated Carmelites, and subjected to a provincial of their own. They remained, however, subject to the general of the whole Order.

A chapter was convoked at Alcala for the 3rd of March, 1581. Eleven priors were present. Four definitors were elected, namely: Fathers Nicolas of Jesus-Mary, Antony of Jesus, St. John of the Cross, and Gabriel of the Assumption. Father Jerome Gracian of the Mother of God, was elected first provincial.

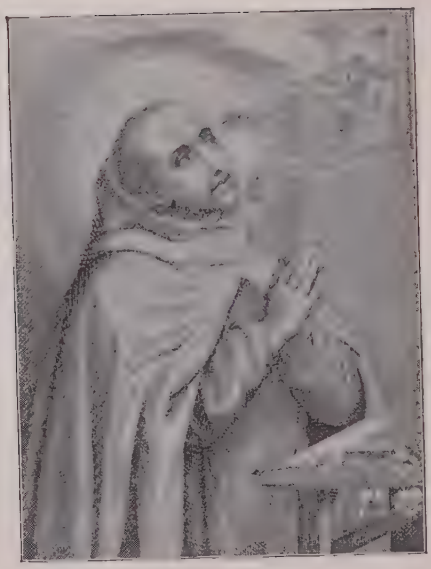
St. Teresa meanwhile was approaching the end of her career. Her soul, impatient to be with God, could scarcely endure the martyrdom of her earthly life; it was about to break its fetters

and soar towards a better and a purer world. Her work was accomplished; the little mustard seed planted in the soil of Avila had grown to be a great tree, the branches whereof spread over the whole of Spain. Thirty-two monasteries of the reformed rule had been founded, of which seventeen were convents of nuns. The Discalced Carmelite sisters had foundations at Avila, Medina del Campo, Malagon, Valladolid, Toledo, Pastrana, Salamanca, Alba de Tormes, Segovia, Veas, Sevilla, Caravaca, Villanuova de Xara, Palencia, Loria, Burgos and Granada. All these the Saint had founded herself. The Reformer of Carmel could now truly exclaim with the aged Simeon: "Now let thy servant, Lord, depart in peace."

Teresa of Jesus departed this life on the 4th of October, 1582. She was 67 years old, and in the 48th year of her religious profession and the 21st since the commencement of the reformation of Carmel. The year of her death being the one in which the Calendar was reformed by order of Pope Gregory XIII, the 4th of October became the 15th, and for this reason her feast is celebrated on the last named date.

St. Teresa is one of the most remarkable saints who have edified the Church by the holiness of their lives. A woman with a masculine soul, endowed with extraordinary courage, she undertook works from which many would have shrunk in terror. Her mind, enlightened by the Holy Ghost, has placed her on a level with the Doctors of the Church, whose title would certainly have been given also to her, had she been a man. Her writings are still a subject of admiration for all, and cause her to be acknowledged as the mistress of Mystical Theology. They have been translated into Latin, Flemish, German, French, Polish, English and Italian. At least eighty large editions of them have been published. She was singularly privileged by God in the mystical life, and was raised to an extraordinary degree of contemplation, for she enjoyed the most intimate familiarity with her Divine Spouse, Jesus Christ.

Five years after the death of the Saint, in 1587, the Carmelite friars of the reformed rule had already penetrated to



S. Joannes a Cruce.

the New World. Pope Sixtus V authorized, in the same year, the erection of a Congregation of Discalced Carmelites under a vicar-general, subject to the general of the entire Order. In the following year the general vicariate was divided into six provinces: Old-Castile, New-Castile, Grenada, Sevilla, Catalonia and New-Spain.

St. John of the Cross, whose name was verified during his life, especially in its latter years, by the many sufferings and contradictions he had to endure, even from his own brethren, survived St. Teresa nine years. He died in the convent of Ubeda, on the 14th of December, 1591, at the age of 49 years, having spent 29 in the religious life. He was canonized by Pope Benedict XIII on the 27th of December, 1728. His feast is celebrated on the 24th of November.

A little more than two years after the death of St. John of the Cross, a general chapter was convened at Cremona to elect a new general of the whole Order. The Discalced Carmelites were also represented. Father John Stephen Chizzola being chosen, became the thirty-third general since St. Berthold. At the same chapter it was decided by common consent that the Discalced Carmelites should henceforward be entirely separated from the jurisdiction of the general of the Order. This took place on the 10th of June, 1573. Clement VIII confirmed this decision. The title of vicar-general was now changed into that of preposito-general.

In 1583 the Discalced Carmelite friars founded a house in Genoa. Their second monastery in Italy was established at Rome in 1597. These two houses were subject to the immediate jurisdiction of the Apostolic See, by order of the Pope. In 1600 Clement VIII erected a separate congregation of Discalced Carmelites in Italy. The Carmelites possessed at this time missions in foreign countries, namely, in Guinea and in the New World. Pope Clement VIII sent them to Persia. The congregation of Spain has had establishments at Mexico, Valladolid de Mechoacan, Salvatierra, Guatemala, Lima and

other places. The Italian congregation possessed houses in Persia, in Syria, the Holy Land and in India.

During the reign of Henry IV the Carmelite nuns were introduced into France. Madame Acarie, now known as Blessed Mary of the Incarnation, interested herself in the affair and afterwards entered the Order. She was beatified by Pius VI and the Order of Carmel celebrates her feast on the 18th of April.

In 1608 France had also the happiness of receiving the Carmelite friars. They belonged to the Italian congregation. The nuns in France, with the exception of a few convents, were not subject to the jurisdiction of the Order.

In the year 1607 the Venerable Ann of Jesus introduced the Carmelites into Belgium and founded a convent at Brussels. They were followed in 1610 by the Fathers of the Italian congregation.

In 1617 the Italian congregation was divided into six provinces: Genoa, Rome, Lombardy, Poland, France, and Belgium.

The Venerable Ann of Jesus departed this life at her convent of Brussels on the 4th of March, 1621, at the age of 75; 51 years having been spent in religion. A few years later, on the 7th of June, 1626, another of the first companions of St. Teresa, the one in whose arms the Saint had rendered her soul to God, Venerable Ann of St. Bartholomew, died in her convent at Antwerp. Her autobiography has been published in French by Father Bouix of the Society of Jesus. The original manuscript of the Venerable Mother is still preserved at the Carmelite convent of Antwerp, together with her mantle, her sandals and one of her fingers, which has remained incorrupt.

In the seventeenth century the Carmelite Order made great progress in France and Belgium; many convents of friars and nuns were founded. In 1631 the constitutions of the Order were confirmed by Urban VIII. One of the principal glories of the Discalced Carmelite Order in that century was the theological work known as the *Salmanticenses*. It is an

explanation of the theological doctrine of St. Thomas Aquinas and was composed at Salamanca, in Spain, by the Carmelite Fathers. Most of its authors have remained unknown. Those whose names have come down to us are: Francis Anthony of the Mother of God, Francis of Jesus-Mary, John of the Annunciation, Andrew of the Mother of God, Sebastian of St. Joachim, and Ildephonsus of the Angels. Seventy years were spent in the erection of this intellectual edifice.

As we saw in the preceding chapter, the Carmelite monastery situated on Mount Carmel, in Palestine, had been destroyed by the Saracens in 1291. It was not reëstablished until 1634. In 1627 Father Prosper of the Holy Ghost, Father Thomas of St. Joseph, and the lay brother Joachim, left Rome for the Holy Land to found a hospice at Aleppo in Syria, and another on Mount Carmel. Urban VIII appointed in 1633 Father Paul Simon of Jesus-Mary, Prior of Mount Carmel. On the 27th of February, 1634, the first Mass was said in one of the three grottoes of Elias. The Church of Our Lady of Mount Carmel, the monastery of the religious and a hospice for strangers were afterwards built. In the latter part of the eighteenth century the convent of Mount Carmel was once more plundered by the Turks under Mohammed Bey, but his death, which took place soon after, gave the friars rest. Some time later the monastery was on the point of being sold for debt, and only the kindly intervention of the Austrian consul saved it. In 1797 the Fathers were dispersed by the Turks, and Mount Carmel remained uninhabited until 1827, when the monastery was again rebuilt. Since that time it has remained in the hands of the Discalced Carmelite friars.

In the eighteenth century the world witnessed a sublime example of virtue. Madame Louise de France, daughter of Louis XV, bade an eternal farewell to all earthly vanities and took the veil in a Carmelite convent, where she led a holy life and died the death of the saints. She was declared Venerable by Pius IX in 1873.

The French revolution was a period of severe trial for the Italian Congregation of Carmelites; their convents were sold, destroyed or employed for other purposes. During the course of the present century the Order has shared amply in the persecutions of the Church, especially in Spain and Italy. Its members continue, however, to do the work of God, walking in the footsteps of Elias and of their Holy Mother, St. Teresa.[1]

The Spanish and Italian congregations are now united in one, under the same general, who resides at Rome.

[1] The history of the Order of Mount Carmel I have taken principally from the work of Father Brocard of St. Teresa, *Recueil d'instructions sur la devotion au Saint Scapulaire.*

CHAPTER III.

The English Carmelite Nuns.

The daughters of St. Teresa crossed the Pyrenees and were introduced into France in the year 1604. Madame Acarie, a French lady, had for some time cherished the desire of seeing the Carmelite sisters in her native land, and the Princess Catherine of Orleans de Longueville having offered to found the first monastery, negotiations were entered into with the preposito-general of Spain, which lasted two years. He finally consented to send some of the sisters to France. Mother Ann of Jesus and five other religious were chosen for that purpose; they were sisters Isabella of the Angels, Beatrix of the Conception, Isabella of St. Paul, Eleonora of St. Bernard and the Venerable Ann of St. Bartholomew, who at that period was a lay sister. They arrived at Paris on the 15th of October and two days after began their foundation.

Their second convent was founded at Pontoise, having Venerable Ann of St. Bartholomew as its superior. She had now by exception become a choir-religious. Shortly afterwards the convent of Dijon was established, and in 1606 it was followed by that of Amiens. Madame Acarie, who had lost her husband, retired into the convent of Amiens and took in religion the name of Mary of the Incarnation. She led a holy life which was ended by a saintly death, and she was beatified by Pius VI, May 24th, 1791.

The Infanta Isabella who, with her consort Albert, ruled over the Netherlands, took steps in 1606 to have the Carmelites in her dominions. Mother Ann of Jesus, being desirous

to return to the jurisdiction of the Carmelite Fathers, from which the sisters in France were exempt, readily acceded to the wishes of the Infanta and left France for Belgium. She arrived at Brussels January 22, 1607, accompanied by mothers Beatrix of the Conception, Elenora of St. Bernard, and sisters Mary of St. Albert, Claudina of the Holy Ghost, Amata of Jesus and Ann of Jesus. On the 18th of March they took possession of their convent.

The second convent of Belgium was established at Louvain in the same year. This was followed by the foundation of Mons in 1608. Mother Ann of St. Bartholomew having completed her triennial at Tours in France, went also to the Netherlands, and spent a whole year at Mons. During this time negotiations were carried on with her for the establishment of a convent at Antwerp. In 1612 she left Mons for that city, where she arrived on the 29th of October and began the foundation. In this city of Antwerp the Venerable Ann of St. Bartholomew, one of the early companions of St. Teresa, in whose arms the Saint had breathed her last, spent the remaining years of her life, and died the death of the Saints on the 7th of June, 1626.

In this same city the first convent of English Carmelite nuns was founded. Whilst the children of St. Teresa were gaining a foothold in Belgium, Europe was still in the throes of political and religious agitation brought about by the Protestant Reformation. A great part of Germany had fallen away from the Church, the northern portion of the Netherlands had separated itself from Spain, and England was still reeking with the blood of its martyrs. In the last-named country almost the last vestige of Catholic worship had disappeared, though many of its best sons and daughters still adhered to the ancient faith. Of this number was the Lady Mary Lovel. She was the daughter of Right Honorable Lord Roper,[1] Baron of Teynham, and the widow of Sir Robert Lovel.

[1] The family of Roper was connected with that of William Roper, son-in-law of Bl. Thomas More. The grandfather of the Lady Mary was Sir

She had been chosen by God to be the foundress of the English Teresians. She desired to establish a monastery of an Order most devoted to our Blessed Lady. The Fathers of the Society of Jesus directed her. Father Thomas Hunter, of the same Society, in his life of Catherine Burton, or Mary Xaveria of the Angels, tells us that Lady Lovel understood by revelation that this foundation was desired by the Queen of Heaven. Her Jesuit director advised her to address herself to the Rev. Father Thomas of Jesus, provincial of the Belgian Carmelites. This Father, however, would not accede to the conditions proposed by Lady Lovel, and thus the affair was dropped for a whole year. One morning, while the provincial was in prayer, the Blessed Virgin appeared to him, and reprimanded him for neglecting to undertake the foundation of a house where, she said, God would be much honored, and she most faithfully served. She also told him to select for the new foundation the most convenient place, and to accomplish everything belonging to it in the most perfect manner. Upon this he immediately agreed to what the Lady Lovel had proposed; he then asked and obtained leave of the Infanta Clara Isabella Eugenia to found a monastery in any part of her dominions. He selected a place in the city of Antwerp, that had been marked out in a vision to the Venerable Mother Ann of the Ascension.[1] Having obtained license of the town, he said the first Mass in the new convent on the 12th of May, 1619. Two or three weeks after, the Blessed Sacrament was brought into it, and, by means of Father Scribanus of the Society of Jesus, permission was obtained to recite the Divine Office in public.

John Roper, Knt., who was elevated to the peerage on July 9th, 1616, in the dignity of Baron of Teynham. His son Christopher, second Baron of Teynham, was the father of the Lady Mary who married Sir Robert Lovel. Her mother was Catherine, daughter of John L. Brown, Esq., of Sutton, St. Michael, County Hereford. Christopher, Lord Roper, died in 1622.

[1] Hunter's *Life of Mrs. Burton*, ch. II.

This foundation was begun by five religious:—Mother Ann of the Ascension, Prioress; Mother Margaret of St. Francis, Sub-Prioress; Mother Ann of Jesus, Sister Clare of Jesus and Mother Teresa of Jesus. Mother Ann of the Ascension was a professed religious of the convent of Mons, from which she came with the Venerable Ann of St. Bartholomew to begin the foundation of the convent of St. Joseph and St. Teresa in Antwerp. She was most tenderly beloved by the Venerable Mother, who sent her to found a convent at Mechlin with Mother Eleonora of St. Bernard. There she became Sub-Prioress and Mistress of Novices. She was an English lady of noble birth; her family name was Worsley. She was the first English woman who became a Discalced Carmelite. The fame of her great abilities and eminent virtues caused her to be the first person asked by the foundress for the new convent at Antwerp; but her humility and the reluctance of her prioress to part with her, were the reasons why she came last, delaying until she received an express command from her Provincial. Soon after she was chosen first Prioress of the new Monastery, and continued in that office twenty-five years to the spiritual and temporal advantage of the community. She had made her profession under and lived with the Spanish Mothers and first daughters of St. Teresa, and from them had imbibed the primitive spirit of the Order. She was much favored by the Divine Majesty, and received many celestial visions and revelations. She established her community in true observance of the rule.

Mother Margaret of St. Francis, and Mother Ann of Jesus, not to be confounded with Blessed Ann of Jesus, were both from the convent of Brussels. Mother Teresa of Jesus came from the convent of Mons, and Sister Clare of Jesus, from that of Louvain. All these had lived with and received their instructions from companions of St. Teresa, and were of such tried virtue and ability as to be entrusted with the office of superior in different monasteries. Mother Margaret of St. Francis and Mother Ann of Jesus, not being English,

had come only to assist the new community for a time, and within a few months they left it. Mother Margaret was sent to found at Lisle, and Mother Ann was made prioress of the Carmelite monastery of Bois-le-Duc in North Brabant. Mother Teresa of Jesus, a professed sister of the convent of Mons, had been sent to assist at a foundation in Poland, where she was sub-prioress before she came to Antwerp.

The Lady Lovell gave £1,900 to this foundation, besides many rich ornaments for the church, and the Infanta Isabella also made it the object of her liberality. The Pope expressed great satisfaction when he heard of this monastery.

The first novice admitted into the new community at Antwerp was Elizabeth Worsley, sister to Mother Ann of the Ascension. Her father was an English nobleman who came over to the Low Countries with King Philip of Spain. Elizabeth Worsley took in religion the name of Sister Teresa of Jesus-Mary; she died first prioress of the monastery of Alost.

In the beginning the means of the community were small; but Divine Providence never permitted them to want. Assistance was often sent to them in the most wonderful manner. It frequently happened that pieces of gold were läid in the turn without anyone ever knowing how they came there. Once, when wanting bread for dinner, they found in the turn as much as was necessary without ever discovering who had put it there.

In the year 1621 the Rev. Father Mathias of St. Francis, General of the Order, visited the community and expressed his pleasure at seeing the great regularity that reigned in the convent. Some months afterwards the monastery passed from the jurisdiction of the Order to that of the diocesan bishop, who at that period was the Rt. Rev. John Malderus.

We copy from the chronicle of the convent:—"As the number increased so did the regular observance, the Divine Majesty being pleased to conduct hither many noble ladies of the most ancient families of England, who, in the flower of

their youth, hearkening to the inspirations of the Divine Spirit, became forgetful of the house of their father, forsaking their friends and native land, and came to Carmel which He had shewn them; wherein they lived in such great perfection and union of minds, that it might be truly said of them with the primitive Christians: 'This happy multitude had but one heart and one soul, each one liking or disliking as the others did.'" Thus far the manuscript. It adds that, besides the virtues of sincerity, zeal for religious observance, love of poverty and esteem for their vocation, their obedience was such that it was sufficient for them to know the inclinations of their superiors in order to obey. They lived in complete forgetfulness and contempt of the world; to be obliged to treat with seculars was painful to them. The preceding account is taken from the papers of the first superior, Mother Ann of the Ascension, who also tells us that the spirit of silence and recollection of her religious was so great, that in many years not one word had been spoken by anybody in times appointed for silence.

Mother Ann of the Ascension founded several monasteries during the years of her administration. One of these was at Bois-le-Duc in North Brabant; but this city having been taken by the Dutch Protestants, she removed one part of the community to Cologne and the other to Alost. She also founded the monastery of Dusseldorf. During her career she admitted no less than fifty English ladies to profession according to the reformed rule of Carmel. Extraordinary signs preceded her death: a full choir of voices from invisible beings was once heard chanting the words, "*Vidi turbam magnam*, etc. I saw a great multitude," Apoc. VII, 9. At other times the sounds of musical instruments were heard, which could not have been produced by any natural means. After much suffering, many labors and languishing desires to be with God, she went to enjoy the reward of her fidelity on the 23d of December, 1644. Her last words were: "Come Lord, and tarry not." The Bishop of Antwerp, Caspar Nimius, sang

the Mass of Requiem, preached the funeral sermon and performed her obsequies.

She was succeeded by Mother Ann of St. Austin, of the family name of Wright, a woman of great virtue and extraordinary gifts. Her vocation to the Carmelite Order was very wonderful, she having been brought into it, as it were, in spite of her own inclinations. Among other remarkable occurrences we must mention this, that she was unable to swallow the Blessed Sacrament until she had vowed to become a religious. The difficulties she encountered continued until she made her profession, but ever after she possessed perfect peace and tranquillity of mind amidst all her sufferings. During her government she was most zealous and a vigorous observer of the rule. She died in the third year of her office, in 1647.

Some time after her death it was revealed to Mother Margaret of Jesus that she had a very high place in heaven, and had suffered no other purgatory but the time of her office as Superior.

The next election fell upon Mother Teresa of Jesus, whose family name was Ward, a religious of eminent virtue who discharged her office with great fidelity. She founded, during the time of her administration, the monastery at Lierre. Among the first religious sent from Antwerp to Lierre we mention the two Mostyns, sisters in religion and by blood; namely, Margaret of Jesus and Ursula of All Saints. The Convent of Lierre was founded in 1648. The following year Mother Teresa died. During this period Father Andrew White, of the Society of Jesus, was confessor of the monastery of Antwerp.

Mother Teresa of Jesus was succeeded by Mother Lucy of St. Ignatius, Catharine Bedingfield, daughter of Francis Bedingfield, of Redingfield, Suffolk. She and her sister, Magdalen of St. Joseph, were both professed at the English Convent of Antwerp. At the time of her election she was sub-prioress of the Convent at Dusseldorf, whence the votes

of the Antwerp community recalled her. She distinguished herself by her spirit of prayer and prudence, and by the spirit of recollection that animated her. A few months after her election the small-pox broke out in the community, and she herself became its first victim. She died in 1650, aged thirty-six, after nineteen years of religious profession.

Her successor and the fifth prioress was Catharine Keynes, or Mother Ann of the Ascension, the second of that name. During her administration the convent possessed for some time a distinguished guest in the person of Princess Louisa, daughter of the queen of Bohemia, and niece of Charles the First of England. She had lately been converted to the Catholic Faith by a Father of the Society of Jesus, and leaving the court of the queen, her mother, had sought refuge with the bishop of Antwerp, Mgr. Ambrosius Capello, who placed her in the Carmelite convent.

Mother Ann of the Ascension remained prioress for nine years, when she resigned her office, and was succeeded by Mother Ann of St. Mary, Ann Haircourt, who remained in office six years. At the expiration of this term she placed the keys of the monastery in the hands of an image of the Blessed Virgin, expressing in a beautiful hymn her earnest petition to God to be released. Her prayer was heard.

The seventh superior was Mother Margaret of the Angels, who was elected in 1665 and remained prioress for six years. She belonged to the ancient family of the Wakes, of Northamptonshire. Her father, Mr. Leonard Wake, was a son of Sir Isaac Wake, Bart., Ambassador to Savoy and Venice. The parents of Margaret Wake were converted to the true Faith in Antwerp, where they spent most of their lives. Margaret was born on the 12th of November, 1617. From her childhood she was remarkable for her piety. She entered the community at Antwerp in 1633, and the year following made her profession in the hands of Mother Ann of the Ascension. She distinguished herself in religion by her charity, her devotion to the passion of our Lord and a

constant exactness in complying with all the various points of her Rule. Having been superior for the space of six years, she was succeeded by Mother Mary Margaret of the Holy Ghost, Mary Wigmore, who continued in office for the same length of time.

In the year 1677 Mother Margaret of the Angels was again elected superior; but she did not live to finish her term of office. She died most piously, as she had lived, the 21st of June, 1678, in the sixty-third year of her age and the forty-fifth of her religious life. Thirty-eight years after her death, her body was found incorrupt, and medical authority declared the fact to be preternatural.[1]

Mother Margaret was succeeded by Mother Frances Teresa of the Passion, Frances Turner, who remained six years in office. Mother Mary of the Holy Ghost, Mary Sonias, who succeeded Mother Teresa, having died in office, Mother Francis Teresa was again elected. She died on March 22nd, 1693, and was succeeded by Mother Mary of the Blessed Sacrament, Catherine Gonnins, who after three years was followed by Mother Josepha of Jesus Mary, Julia Wigmore. She died in 1697, a little more than a year after her election. About four months after her death she appeared to Mother Mary Xaveria, and told her that she had been ten days in Purgatory.[2]

Her successor was Mother Mary Xaveria of the Angels. This saintly religious was born in St. Edmund's Bury, Suffolk, on the 4th of November, 1668, of Thomas Burton, a gentleman belonging to a Yorkshire family, and Mary Suttler, of a family in Norfolk. Her grandfather, Mr. Henry Burton, died in prison, into which he had been cast on account of his religion. She entered the Antwerp community in 1693, and made her profession on the 9th of December, 1694. She was

---

[1] *Cf.* Diercxsens, *Maria Margareta ab Angelis Teresiana angla Antverpia Christi crescens*, t. VII, p. 415, anno 1678.

[2] Consult *Life of Mrs. Burton*, by Father Hunter.

distinguished for her eminent virtue and the extraordinary ways by which Divine Providence led her. She was superior in 1700, in which office she continued six years. Her successor being incapacitated by sickness, the community was committed to Mother Xaveria, then sub-prioress, till she was chosen superior again in the year 1707, in which employment she remained until her death, which occurred on February 9th, 1714. Her manuscript autobiography, compiled by Father Thomas Hunter, of the Society of Jesus, apparently a short time before the year 1725, was edited by the well-known Jesuit author, Father Coleridge, in 1883.

Mother Xaveria was followed by Mother Mary Frances of St. Teresa, Mary Birchbeck. Mother Delphina of St. Joseph, Catharine Smythe, was the fourteenth prioress, but did not live much over a year after her election. Mother Teresa Joseph of the Sacred Heart of Jesus, Penelope Chapman, was prioress five years and died before the expiration of her term of office. The sixteenth prioress was Mother Mary Joseph of St. Teresa, Mary Howard; she filled the office during fifteen consecutive years. Her sister, Mother Teresa of Jesus, Howard, was thirteen years superior. The eighteenth and nineteenth superiors were Mother Ann Joseph of the Ascension, Catherine Howard, and Mother Teresa Joseph Maria of the Sacred Heart of Jesus, Ursula Short. The latter was superior ten years and ten months. Her successor was Mother Frances Xaverius of Divine Providence, Frances Maddocks. The twenty-first superior was Mother Mary Margaret of the Angels, Mary Brent, elected in 1778. She was six years in office, and was again succeeded by Mother Francis Xaveria in 1784. Mother Mary Margaret of the Angels, Brent, was an American by birth, she died October 18th, 1784. She was a cousin of the Jesuit Father Charles Neale, who, as we shall see hereafter, brought the Carmelites to America.

CHAPTER IV.

Trials of the Belgian Communities.

The English community at Antwerp had established monasteries at Bois-le-Duc, Alost, Cologne, Neuburg, Dusseldorf and Munsterfeld. From these communities others, such as that of Aix-la-Chapelle, derived their origin. The foundation of Bois-le-Duc having been abandoned about the year 1630, the nuns established themselves at Cologne and Alost. On their way to the latter city they were the guests of their sisters of the English convent at Antwerp for several months, and although they were twelve in number, it was noticed that the expenses of the house did not increase. Even the servant who baked the bread for the community wondered exceedingly that the increase of persons made no difference as to the quantity consumed.

In 1648 the community of Lierre was established while Mother Teresa of Jesus, Ward, was Prioress of the Antwerp monastery. It was followed a few years after by that of Hoogstraeten. This convent having been the one selected by Divine Providence to contribute three sisters to the establishment of the Carmelites in the United States, we shall speak of it more at length. It was founded on the 18th of August, 1678, under the title: "*Domus B. Teresiae a Jesu*," by the Lady Gabriel de La Laing, Countess of Hoogstraet and Rinenburg, widow of Charles Florentine Wild, Rheingrave, Count of Salm, etc., Lieutenant-General of the infantry of the United Provinces and Governor of Breda.

This lady, by her continued importunities, obtained a promise of the superiors to send three nuns with sister Mary Catherine, a Dutch novice, to continue the foundation. The promise was complied with in the year 1677, during the administration of Mother Margaret of the Angels. The three religious sent to Hoogstraeten were Sisters Margaret of St. Joseph, Goodlad, Mary Electa, Howard, and Ann of St. Joseph, Chamberlane. After the death of Mother Margaret of the Angels, Wake, in 1678, her successor, Mother Francisca of the Passion, completed the work of the new foundation to the admiration of all.

Lady Rheingrave had intended the foundation of Hoogstraeten to be for the Dutch, but on her asking for more nuns, Mother Francisca resolved to request her to allow the foundation to be English. She did this on the first opportunity that presented itself, and, to the surprise of all, Lady Rheingrave yielded, so that this community was established for the English nation. The other nuns who were sent to this foundation were Mother Ann of Sancta Maria, Harcourt, Sister Mary of the Angels, of the same name, and sister of Mother Ann; Sister Aloysia of St. Bernard, Wright, Sister Ann of Jesus, Keynes, and Sister Mary of the Blessed Sacrament, Colten. These, added to the three that had preceded them the previous year, made eight religious, of which number six died in the new community, and two, Sister Margaret, Goodlad, and Sister Mary of the Blessed Sacrament, Colten, returned to Antwerp.

On October 15th, 1679, Mary Teresa Rheingrave, daughter of the foundress, took the habit, and in the following year made her profession. In 1696 she was elected Prioress and died in office, February 6th, 1715.

For many years the English nuns in Belgium continued to lead holy and peaceful lives, receiving many ladies from England and America, and were a source of edification to all who knew them.

In the year 1701, the wars forced the community of Hoogstraeten to go to Mechlin, where they took up their abode in

the castle of the Count. They returned to Hoogstraeten towards the end of the year 1712. During the octave of Corpus Christi, in the year 1713, our Divine Saviour appeared in the Sacred Host, during the elevation of the Mass, and was seen by the religious as well as by several seculars, who were present in the church. The apparition was also witnessed by the celebrant of the Mass, Rev. Edward Aynsco. This good priest, who was confessor of the community, died in the odor of sanctity, May 14th, 1734.

Towards the close of the last century dark clouds began to gather above the political and religious horizon of Europe, and an era of persecution for the church was imminent. Maria Teresa of Austria had closed her eyes in death on the 29th of November, 1780, and had been succeeded by her son, Joseph II. Born March 13th, 1741, this unworthy son of a pious mother shared with her the imperial throne in 1765. Joseph II, says Rohrbacher (t. 14, p. 145, ed. 1872), was a revolutionist on the throne. He was such, both in politics and religion. He suffered from an incurable mania to innovate in matters of religion, and to make rules for the church. It lies within our scope to mention especially his suppression of the monastic Orders, a blow which fell heavily upon Belgium, a country that, at this period, formed part of the Empire. It was the year 1782; the cruel and infamous edict had gone forth from the imperial throne, and the peaceful servants of Jesus Christ were to be driven out of their convent homes. The Mother Prioress of the Convent of Lierre, Houseman, had recourse to the saintly Madame Louise of France, then a Carmelite at St. Denis, requesting that she would graciously obtain of the king permission for the sisters of her community to remove to France, in case of their expulsion from their convent.

Madame Louise de France felt the liveliest sympathy for the persecuted religious, and wrote as follows to Mr. de Villegas, a gentleman at Brussels who greatly interested himself in the welfare of the religious: "I do not cease to pray for him whom God uses as an instrument to chastise us, that He

may pardon him some day. I hope that thus he will see that we contemplatives are not as useless as they have tried to persuade him. I often repeat for him and all those who surround him the prayer of St. Stephen: 'My God, forgive them, for they know not what they do.'" She endeavored by every means to facilitate the entrance of the religious into France. She asked and obtained from Louis XVI an act permitting the religious of the Low Countries to be transferred to his kingdom. This permission was granted through M. de Vergennes, minister and secretary of state, who wrote as follows to Madame Louise:

"His Majesty leaves it to Madame to arrange as to the number she will admit, and the distribution thereof. I have already informed M. de Villegas d'Estainbourg that he has only to receive orders from Madame. I will congratulate myself on having been able to second her pious intentions."

After this the correspondence between Madame Louise and M. de Villegas became very frequent. She excited his zeal, already so active, for the spiritual interests of the religious, and opened to them all the convents of France, especially those of Carmel. Many religious hesitated to go, alleging lack of resource and dower, but the princess replied to all, protesting her disinterestedness and that of the monasteries. She said to M. de Villegas: "I assure you that we desire nothing, except that God be not offended, and that the souls of our poor sisters be saved, for I see that those who remain will be in great danger, unless there be a real impossibility."

When the edict of the Emperor was executed, Madame Louise received the exiled sisters into France, with the greatest hospitality. The community of Brussels was joined with that of St. Denis. Two months after their arrival, she invited M. de Villegas to spend his vacation at St. Denis, so that he might see the happiness of the religious over whom he had watched with such paternal care. He accepted the invitation. His gratitude to Madame Louise was beyond expression, and the esteem he felt for her virtues increased upon seeing her.

When the Mother Prioress of St. Denis offered him the portrait of this admirable Princess, he believed himself compensated for all his trouble, and preserved it with pious veneration.

M. de Villegas made arrangements to transport the three communities of English Carmelites to St. Denis, in France, in 1784. On this occasion he wrote them the following letter, which we here reproduce in its original English :

Most Reverend Mother,—

I have wrote to the august mother that through our faith, I intend to transport the English Mount Carmel to Mount Liban, along with my two convents of Visitandines; that she would be so good as to take us as pilgrims in France, that meanwhile we want a refuge, and being lodged last year, just at this time, at the Carmelites at S^{t} Dennis, I saw one against my window, and of y^{e} gate of y^{e} Carmelites an ensign le puit d'amour, which seemed to me a very good ground, at least sufficient for pilgrims; therefore I ask the august mother, she would do the acquisition of it for us, and let me know the price as to y^{e} econome of my three English Convents; which done we shall order the further necessary preparations, on what purpose I shall know the number of the Carmelites of Antwerp, Lierre and Hoogstraet. For my two other Convents of Visitandines I make other dispositions, and I tell her that not finding way to become an Ecclesiastical Jesuit, I am a secular one, which to prove I'll shew her my five wounds. I prevent the princess that to all opposition she should answer that in the well of love she sees no bottom because it is grounded on y^{e} unfathomable love of God w^{h}. I invite you to reclaim with me with all y^{r} hearts.

Though there is no human appearance of y^{r} present destruction which we cant pretend to know, methinks there is one in the prospect, therefore I advise you to act as pilgrims going to the well of love at S^{t} Dennis our temporal refuge. I believe there will be no obstacle to receive us, because we don't ask a perpetual establishment. As soon as I will get an answer I'll communicate it to you, and remain with the deepest veneration in the Sacred Hearts of Jesus and Mary.

Most Rev^{d} Mother y^{r} most humble and obedient servant,

DE VILLEGAS D'ESTAINBOURG.

Brussels, y^{e} 31 July, 1784.

Cardinal Franckenberg,[1] Archbishop of Malines, who opposed so strenuously the anti-religious efforts of Joseph II in Belgium, wrote to the persecuted nuns a consoling letter, of which we here give a translation.

MECHLIN, *April* 22, 1783.

However afflicting the blow may be that falls upon you, my dear Daughters in God, do not allow yourselves to be overcome in this painful moment when it pleases God to expose your resignation and your virtue to a severe trial.

Plunged myself in profound sorrow, by sharing your grief I can perfectly feel how much it must cost you, to be torn from a state which hitherto has been your happiness, and in which God has abundantly poured forth upon you His heavenly consolations, His graces and His blessings.

But it is in this great God Himself and in the accomplishment of His holy Will, without which nothing happens in this world, that you must seek, and that you will infallibly find, the means to alleviate your well grounded sorrows.

Remember, that no one can ever separate you from the Divine Spouse, whom you have chosen at the foot of the Altar. He will dwell in the midst of your hearts, wherever you may be. He will be Himself the faithful witness of the sincerity of the regrets with which you are penetrated, at your inability to fulfil any longer, to their whole extent, the solemn engagements you contracted with Him before the Church. He knows the greatness and the value of your sacrifice, which will be the more meritorious in His eyes, on account of the tears and sighs it shall have cost you; He will be contented with those remnants of observance and of the practice of your Rule which circumstances will permit; and He will know how to indemnify you by His special graces for the incomparable advantages of a community-life, of the merits of obedience and of all the beautiful examples of virtue of which you are deprived in spite of yourselves.

Throw yourselves then with the liveliest confidence into the arms of your God; place your fate entirely in His hands; remember especially that all things pass away, that time is short, that eternity is approaching, and that a heavenly country awaits you, where such vicissitudes are unknown, but where everything will be firm, permanent and eternal. Never lose sight of this happy object of your hopes, and be sure that the most certain

---

[1] John Henry Cardinal Franckenberg was born in Silesia, September 18, 1726. He died in 1804.

road to arrive at it, is that of afflictions, of tears, of adversities and of sufferings; because Jesus Christ, our divine Master and Model, chose it Himself, in preference to every other, to enter into His glory.

This is all, that the affliction, I suffer on account of your situation, allows me to say at present, my dear Daughters in God, offering to you at the same time my feeble prayers, my counsels and all the assistance that is in my power.

I also implore the aid of your prayers, and remain,

My dear daughters in God,

Your very affectionate father in God,

JOHN HENRY, Card. Archb. of Mechlin.

However the storm blew over, the English nuns were exempted from the edict, and they were allowed to enjoy their pious seclusion a few years longer.

The following religious filled the office of prioress at the Convent of Hoogstraeten:

1. Ann Harcourt, who held office for three weeks, and died on September 11th, 1678.

2. Aloysia Wright remained in office for three years. She died in 1694, at the age of fifty-seven.

3. Theresa Wakeman was prioress for six years and returned to Antwerp.

4. Mary Howard was elected in 1687, and remained three years in office.

5. Margaret Burlan was in office six years, and after an interval of another six years was re-elected, and died in office in 1713.

6. Mary Theresa Rheingrave, daughter of the foundress, was elected in 1696 and governed the house for six years. After the death of Margaret Burlan she again became prioress, and died in office in 1715, on February 6th.

7. Theresa Stepney succeeded in 1715 and filled the place of superioress three years.

8. Seraphina Busby succeeded in 1722, and remained in office for three years.

9. Agnes Frances Burton, formerly prioress of the Convent of Lierre, was elected in 1725.

10. Mary Burnett, the next prioress, died within a year.

11. Mary York died in office September 21st, 1742.

12. Isabella Burnett died in office in 1756.

13. Mary Ann Hunter was elected July 28th, 1756, and remained in office until her death on April 25th, 1765.

14. Mary Parkinson was elected May 23rd, 1765, and died in office in 1774.

15. Bernardina Teresa Matthews was elected April 13th, 1774.[1]

---

[1] Oliver's Collections: *History of the Catholic Religion in Six Western Counties.*

CHAPTER V.

The New World.

It has been remarked that the Discalced Carmelite Friars have generally been preceded by their sisters, the daughters of St. Teresa. Thus the reformation of the Order originated amongst the nuns, and these were introduced into France and Belgium before the friars had entered into either of those countries. North America, however, seems to have made an exception, for we find Carmelite Friars there as early as 1601. In that year Don Sebastian Viscayno having been sent to explore the coast line of the Californias, two Discalced Carmelite Fathers accompanied the expedition.

On November 10th, 1602, the first Mass in California was celebrated by the Carmelite Father, Andrew of the Assumption, at San Diego. After remaining ten days at this place, they sailed towards the North, and on December 16th, of the same year, landed at Monterey, where they offered up the Holy Sacrifice of the Mass beneath a wide spreading oak. The Fathers gave the name of *Carmelo* to the site of the new "*Presidio*," as they thought it resembled Mount Carmel of Palestine, surrounded as it was by a fertile valley and looking out upon the broad blue sea. The Carmelites won the hearts of the Indians, and taught them to love the name of Carmel's Queen. Within the old Carmelo mission repose the remains of the saintly Franciscan, Father Junipero Serro, and of many others who labored in that portion of the Lord's vineyard.

In 1720 a foundation of Carmelite Friars was attempted in old Colonial Louisiana. Its history is as follows: The Council of the province, that had been placed under the administration of the *Western or India Company*, wrote to the Bishop of Quebec, the saintly Jean Baptiste de la Croix Chevrières de St. Vallier, to whose diocese Louisiana belonged, requesting him to allow this extensive portion of his diocese to be divided into three districts. These districts were to be placed under the jurisdiction of the Capuchins, Discalced Carmelites and Jesuits. The permission was granted and the division made. The administrators of the company then offered a mission to the Discalced Carmelites of the Province of Normandy, through the medium of its president, Captain Roger. The following agreement was entered into between the company and the Discalced Carmelites.

1°. The company was to give 300 francs to each missionary before his leaving for America.

2°. It agreed to give 400 francs annually in substance to each religious, and provide them with certain kinds of necessary food.

3°. It was to build a church and residence for the missionaries, and to furnish all the movable requirements of the church and house, to grant land for a garden and yard, and to pay parochial rights to the Fathers.

The Carmelites on their side were to exercise the duties of the holy ministry and to fulfil all parochial functions.

This foundation and all others that might spring from it, were to be under the jurisdiction and government of the general of the Order and his definitors. On February 12th, 1720, the Order accepted the mission of Louisiana.

Father James of St. Martin, professed religious of the Province of Normandy, was appointed superior of the foundation. He was fifty-six years old, and had been thirty-nine years professed in the Order. The companions assigned to him were Fathers Charles of St. Alexis, and William of St. Mary Magdalen, and a lay brother, all of the Province of the

Blessed Trinity in Normandy. Father James was directed by his superiors to have the conditions of the foundation drawn up by formal act, and to arrange all the other necessary matters belonging to it.

The Carmelites left France in a ship of the "India Company" in March, 1720. By a decree of the Propaganda, dated June 3d, of the same year, Father James had been appointed prefect of the new mission with the usual powers and faculties. These powers were afterwards defined and explained in a rescript of the Holy Office, dated December 3d, 1720, and Pope Clement XI granted to the Discalced Carmelites, for the mission of Louisiana, all the privileges before accorded to the religious of the same Order, who were missionaries in the territory of the Grand Mogul and in Malabar.

The missionaries arrived at their destination after a long voyage of five months. They were kindly welcomed by the French officials, and excited not a little interest among the Indians. When the division of the Province was made, the Carmelites were to have their headquarters at Mobile, at that time the capital of Louisiana, and have the management of all the missions on the eastern bank of the river, from the Ohio to the Gulf, and eastward to the English colonies. Biloxi and Fort Toulouse, the garrisoned post among the Alibamons, were within their district.

The India Company accordingly began the erection of the residence for the Fathers at Mobile. The zealous missionaries themselves at once entered upon their work among the colonists, Indians and Negroes.

The future seemed promising, but the hopes of the good Fathers were soon blasted. A short time after their arrival, John Law, the director-general of the India Company, failed, and the company itself, in presence of overwhelming difficulties, found itself unable to keep its agreement with the Discalced Carmelites.

The Fathers, having no resources of their own to fall back upon and build up the mission, were compelled, much to

their regret, to abandon the undertaking. Meanwhile the fatigues and trials of this year of hardship in the wilds of the New World, had told on Father James of St. Martin. He died, regretted by the colonists and Indians, but particularly by his brethren who had shared his labors. He left behind the reputation of having arrived at great sanctity of life.

Entries appear on the parish register of Mobile, dated April, 1721, by Father Charles of St. Alexis, who signs himself *Curé des Apalaches*, Parish Priest of the Apalaches. These Indians were Catholics, and had fled from Spanish Florida.

After the death of their superior, those who had accompanied him, left the field of their recent labors and thus ended the Carmelite mission of Louisiana. The district that the India Company had assigned to the Carmelites is now covered by four flourishing dioceses in the Southern States.

Nearly seventy years after the Carmelite Friars had labored in Louisiana, the brown habit of their Order appeared in that portion of the New World, which, a few years previous, had become the United States of America. The State of Maryland was to have the honor of harboring the first daughters of St. Teresa in the United States.

Maryland, that had been explored by the Spaniards more than half a century before the English Catholics landed on the shores of the Chesapeake, was settled in 1634 by Lord Baltimore and his companions. Leonard Calvert, first governor of Maryland and brother of the Lord Proprietary, was accompanied by many English Catholic families, who went to seek in the wilds of America, that religious freedom which the country of their birth denied them. Two Jesuit Fathers, Andrew White,[1] whom we have already met with in this history,

---

[1] Father Andrew White was born in 1579, and ordained in 1605. He was in Belgium between the years 1619 and 1632. He died December 27th, 1656, aged 79 years. *Records of the Eng. Prov., S. J.*

as confessor of the English Carmelite nuns of Antwerp, and John Altham, accompanied the Catholic Pilgrim Fathers.

Maryland was destined by Divine Providence to possess the first religious community of women in the United States, for although there existed a community of Ursulines in New Orleans since 1727,[1] we must not forget that Louisiana did not belong to the United States when the Carmelite nuns landed in America.

In the year 1790, Maryland, one of the original States of the Union, was in the enjoyment of that freedom for which it had helped to wage a bloody contest, and for which many of its noblest sons had fallen. Its governor was John Eager Howard, and the Catholic signer of Independence, Charles Carroll of Carrollton, one of its representatives in Congress. Its ecclesiastical superior was John Carroll, first Archbishop of Baltimore, consecrated in London, August 15th, of the same year. "Archbishop Carroll," says Clarke in his Lives of the Deceased Bishops, "in an historical point of view, occupies the most prominent place, both in time and in importance, in the history of the American Catholic Hierarchy, of which he was the founder. Illustrious for the exalted position he occupied, and for the great virtues of his life, his purity of character, his labors and services to religion, his memory is cherished with undiminished veneration by the whole Catholic Church of the United States. As a patriot, he was surpassed by none of the great and good men of his day in love of country and devotion to well-regulated liberty. As a citizen, his public virtues were formed in the same political school with those of Washington. That his talents, capacity for affairs, calm dignity, sincere piety and zeal for the salvation of men, eminently fitted him for his high position, is not only evinced by the voice of his colleagues in the sacred ministry, whose choice he was for the episcopal office, but also by the testimony of history. It was a beneficent Providence which,

[1] O'Kane Murray: *A popular History of the Catholic Church in the U. S.*

at such a crisis in the history of the infant church of America, bestowed upon it such a man as its first ruler and chief pastor; a ruler who governed as a Father; a pastor who became the patriarch of religion in his country."[1]

He was born, January 8th, 1735, of Daniel Carroll and Eleanor Darnall, at Upper Marlboro, Prince George's County, Maryland. At the time of John Carroll's birth, the Catholic Marylanders sighed under an intolerable yoke of persecution. At the accession of William of Orange to the throne of England, a Protestant governor was sent to Maryland, and the Anglican Church established by law. In 1704 a law was passed "to prevent the increase of popery." Catholic priests were forbidden to exercise their ministry. Catholics were deprived of the right of elective franchise; they were forbidden to teach, and obliged to support the established church. They were forced to pay a double tax. It was, moreover, strongly recommended that "children were to be taken from the pernicious influence of Popish parents."[2] This spirit of intolerance on the part of Protestants finally went so far that Catholics were forbidden to appear in certain parts of the towns. In course of time, however, they were permitted to hear Mass in their own families. With few exceptions, the descendants of the Maryland pilgrims remained faithful to the church of their fathers. Thanks to the zeal of the Jesuit missionaries, a grammar school for the Catholic youth of the province had been established at Bohemia Manor, on the Eastern Shore of Maryland. Here the future Archbishop of Baltimore, with his cousin, the illustrious signer of Independence, Charles Carroll of Carrollton, and his relative, Robert Brent, received his preparatory education.

The more wealthy Catholics of Maryland generally sent their sons and daughters across the Atlantic, to be educated in the religious institutions of Europe. To this number

---

[1] *Lives of the Deceased Bishops.*
[2] O'Kane Murray.

belonged the parents of the youthful John Carroll. He was sent to Europe about the year 1748,[1] with the two aforementioned students, to study at the Jesuit College of St. Omer's. This establishment of learning, and place of refuge for the persecuted English Jesuits, was situated in French Flanders, and was founded about the year 1594 by Father Robert Parsons, in the small town of Watten, at a distance of two leagues from St. Omer's.[2]

In 1753 John Carroll entered the novitiate of the Society of Jesus, and was ordained in 1759. After the suppression of the Society of Jesus in 1773, Father Carroll, having spent some time in England, returned to America, where he arrived June 26th, 1774. In 1776, at the request of Congress, he accompanied Dr. Franklin, Samuel Chase, and Charles Carroll of Carrollton to Canada on a political mission. In 1784 he was appointed superior of the American clergy, and five years later the Holy See created him Bishop of Baltimore. He was consecrated in England by the Vicar-Apostolic of London, August 15th, 1790. His diocese comprised the whole of the United States, the white population of which was, at that time, about 3,200,000; of these about 30,000 were Catholics, according to Bishop Carroll's estimate. About thirty or forty priests ministered to the spiritual wants of this population.[3]

The year that witnessed the consecration of the first American Bishop, beheld also the brown and white habit of Carmel, for the first time under the flag of the American Union.

During the eighteenth century, as we have already seen, owing to the want of educational institutions in America, many Catholic families were constrained to send their children to be educated on the other side of the Atlantic, where several of the young men enrolled themselves in the ranks of the clergy, and a number of the young ladies attached

---

[1] *Records of the English Province of the Society of Jesus.*—Brother Foley.
[2] *U. S. Catholic Magazine*, vol. III, p. 33.
[3] O'Kane Murray.

themselves to religious institutions. Thus we read in a manuscript of Father George Hunter, that in 1760 he sent two young ladies, named Boone, to the Convent of Lierre in Belgium. Rev. George Hunter, an Englishman, was born in Northumberland, July 25th, 1713, and entered the Society in 1730. He had been for a time vicar-general of the Vicar-Apostolic of London, and superior of the clergy in Maryland. He resided at St. Thomas' Manor, in Charles County, Maryland, where he died August 1st, 1779.

Among the ladies who entered religious communities in Europe special mention must be made of Miss Mary Brent, daughter of Robert Brent and Mary Wharton. She appears to have been a second cousin of Father Charles Neale, for a great aunt of hers, half-sister of her grandfather, married Oswald Neale, grandfather of Charles Neale. Miss Mary Brent entered the community of English Carmelites at Antwerp before the year 1773, for in a will, preserved in the archives of the ancient courthouse of Port Tobacco, Maryland, under date of probate February 1st, 1773,[1] we find that Mrs. Mary Brent, born Wharton, widow of Robert Brent, bequeathed to her daughter, Mary Brent, then residing in the Convent of Antwerp, twenty pounds sterling money to be remitted to the convent, in case said Mary Brent should die before receiving the money. It would even appear that Mary Brent was in the Antwerp community before 1760; for Father Hunter, S. J., wrote, October 5th, 1760, to Madame Howard, superior of the convent, introducing two young Americans, and sent her by the occasion one guinea for herself from Madame Brent, "y^{e} Mr. of Mistress Brent," and one guinea for Mrs. Pye. This Mrs. Pye, whose name was Margaret, was Sister Mary Magdalen of St. Joseph. She was an American and cousin of Mother Margaret Brent, with whom she went to Europe, and was professed.

---

[1]Liber A. E. 6, p. 176.

The Convent of Hoogstraeten also possessed its quota of American inmates, in the persons of Ann Mathews and her two nieces, Ann Teresa and Susanna Mathews. The Mathews family were amongst the oldest in Maryland, and probably belonged to the first settlers. Ann Teresa Mathews was born in Charles Co., Maryland, in the year 1732, of parents who enjoyed a high social position, and were at the same time most pious and virtuous. Her father was Joseph Mathews, and her mother, Susanna Croycroft. Her brother, Ignatius Mathews, about two years older than herself, being born in 1730, entered the Society of Jesus and labored on the Maryland Mission; he resided at Port Tobacco, and died at Newtown, Md., May 11th, 1790, before the arrival of his sister in America.

The good example and instructions which Ann Teresa received from her parents, instilled into her youthful heart principles of true and solid piety. Animated by the desire of becoming a religious, she left her native country and entered the Carmelite Convent at Hoogstraeten, where she received the habit on September 30th, 1754, taking in religion the name of Bernardina Teresa Xavier of St. Joseph. She made her profession on November 24th, 1755, being 23 years of age. She was greatly esteemed for her sanctity, and for the gift of directing souls. She also appeared to know many things, without a possibility of her having any human knowledge of them. She was successively mistress of novices, discreet and sub-prioress, and was chosen prioress in the year 1774, and gave great satisfaction in that office to which she was always reëlected.

Her two nieces—Susanna Mathews, in religion, Sister Mary Eleanora of St. Francis Xavier, and Ann Teresa Mathews, in religion, Sister Mary Aloysia of the Blessed Trinity—were sisters of Father William Mathews of Washington, D. C., and daughters of William Mathews and Mary Neale. They had long had the desire of becoming Carmelites, but could not cross the ocean on account of the war of the Revolution. As

soon, however, as peace was restored they joined their aunt at Hoogstraeten, in Belgium, and were professed in 1784.

While the three religious whom we have just mentioned were serving God in the sacred obscurity of their monastery, there lived in Belgium a countryman of theirs, who was destined to be hereafter their spiritual Father and guide. This was Father Charles Neale, S. J., who was descended from the ancient family of the Neales of Maryland.[1]

His ancestor, Captain James Neale, served in the Spanish dominions, and is said by some to have been an admiral in the English navy. At any rate he was a favorite of the crown. He once captured a Spanish vessel, and also the heart of a Spanish lady who, it seems, became his wife. One of his daughters was named after the unfortunate queen, Henrietta Maria; a name which, to the present day, is very common among his descendants. Four of his children were born in the Spanish or Portuguese dominions, and subsequently naturalized in Maryland. Being disgusted with the persecutions of Catholics in England, he followed Lord Baltimore to America, where he arrived before the year 1642. He became privy councillor of Maryland, and possessed a plantation near the mouth of the Wicomico river, called Wolleston.[2] The two silver cups, bearing the coat of arms of the Neale family, have always been preserved by his descendants in the

---

[1] Davis' *Day Star of American Freedom.*—*U. S. Catholic Magazine*, III.

[2] This is a corruption of Woolstanton, a town in Staffordshire.—Davis' *Day Star*, p. 243.

Rev. Pye Neale, S. J., writes as follows concerning the Neales of Maryland:—

"I don't see why it is improbable that Capt. Jas. Neale sprung from those Neales who lived at Allesly, near Coventry in England, where tombs with the names may be seen, and that he was related to Father Thomas Neale, who was sent by Bishop Bonner to watch the sham consecration of Matthew Parker. Capt. Jas. Neale is said to have stood on the scaffold and waited on Charles I, who gave a present to each one of his 'faithful attendants present.'

direct line, and are now in possession of Mr. Augustine Neale of Charles Co., Md.

Father Charles Neale was born the 10th of October, 1750, of William and Ann Neale, at Chandler's Hope, the mansion of the Neale family, adjoining Port Tobacco, Charles Co., Md. He was baptized by Rev. George Hunter, S. J. His father died, leaving him with his four brothers and a sister to the care of his widowed mother. His oldest brother, William Chandler, became a religious priest, and died in England; Benedict, also a priest, died in Maryland in 1787, having been received into the Society of Jesus, and having made his vows on his death-bed; Leonard, whom we shall meet again, became Archbishop of Baltimore, after the death of Archbishop Carroll; and Francis, the youngest of the children, a priest and member of the Society of Jesus, died in 1837, and is buried at St. Thomas' Manor, Maryland. His sister Anne became a nun of the Order of Poor Clares, at Aire, in Artois.[1]

"His present to Neale was a ring of a remarkable kind, that I have heard described by Mr. Ben. Harris of Baltimore. Neale named his daughter Henrietta Maria, after King Charles's wife, and left her the ring; she named her daughter Henrietta Maria, and left it to her; and so it has been handed down with the name Henrietta Maria, going from family to family, Protestant and Catholic, from Virginia to Maryland, from Eastern to Western Shore; and is now in Baltimore, with whom I don't remember. It was last with the Olivers, I was told by a Miss Tilghman, in whose family it had been."

[1] *Lives of the Deceased Bishops.*

The convent of Poor Clares, at Aire, was founded by the convent of the same Order at Gravelines, in the year 1629. The religious at Aire had to experience all the miseries of the French Revolution, and were for a long time detained as prisoners in their own convent. In the autumn of 1799 they obtained permission to proceed to England. Thomas Weld, Esq., of Lullworth, whose sister Mary Euphrasia was among the religious, extended his protection to them, and gave them the free use of his seat at Britwell in Oxfordshire. Here they remained until 1813, when they removed to Coxside, near Plymouth. In 1834 they left for Gravelines, and finally it appears settled in Yorkshire.—Oliver's *Collections*, 134.

At the age of 10 years Charles Neale was sent to Europe, and commenced his studies at the Jesuit College, at Bruges, where he remained till he completed his humanities. He entered the Society of Jesus in 1771, and was ordained priest at Liege, a short time before the suppression of the Order.

Shortly after that unhappy event, his cousin—Mary Margaret Brent, in religion, Mary Margaret of the Angels—then superior of the English Carmelite Convent at Antwerp, addressed him a letter, in which she earnestly entreated him, to take upon himself the direction of that monastery. He, however, modestly declined to accept the invitation, excusing himself on the score of youth and inexperience. Being convinced of his superior merits and distinguished talents, she urged him anew, and at the same time wrote a pressing letter to Father John Howard,[1] President of the English College at Liege, that he might use his influence with Father Neale. After a lengthy correspondence on the subject, her perseverance succeeded. The permission of the Bishop having been obtained, Father Neale left for Antwerp. He arrived there, and entered upon the discharge of his duties in October, 1780. For ten years he labored at Antwerp, and administered to the spiritual wants of the Carmelites.

During his residence at Antwerp, his intercourse with his friends in America awakened a desire among the latter to see a branch of the Carmelite Order established in the vicinity of Port Tobacco, Maryland. Their desire was soon to be fulfilled, as we shall see hereafter.

Before we close this chapter we must make mention of a sister living in the Antwerp community, who was to accompany

---

[1] Father John Howard was born October 26th, 1718. He entered the Society in 1737, and was professed on February 2d, 1755. He was chosen rector of the College of Liege on February 29th, 1768. After the suppression of the Society he was named president of the English Academy at Liege. In this office he remained until his death, October 16th, 1783.—Oliver's *Collections towards illustrating the Biography of the S. J.*

Father Neale to America, and afterwards to become superior of the Carmelites in Maryland. Mother Clare Joseph of the Sacred Heart—in the world Frances Dickenson—was born in London, England, July 12th, 1755, and was brought up by her pious parents in the fervent practice of our holy religion. Following the example of so many other English ladies, she left her home and country, and entered among the English Carmelites at Antwerp, and was clothed with the habit of the Order, May 1st, 1773. After the usual probation, she made her vows with great fervor on the 3d of June, 1774, and thenceforth devoted herself courageously to the attainment of the true perfection of her holy state.

CHAPTER VI.

Called to America.

We saw in our last chapter that a desire had been evinced by some of the Catholic inhabitants of Maryland to have the Carmelites settle among them. They accordingly sent a petition to Europe to have a branch of the Order of St. Teresa established near Port Tobacco.

After the revolutionary war in America, Rev. Mr. Ignatius Mathews wrote to his sister, Mother Bernardina: "Now is your time to found in this country, for peace is declared and religion is free."

Mother Mary Margaret of the Angels, Brent, Prioress of the Antwerp Convent, had been for some time preparing, together with Mother Bernardina, for the foundation in America, of which Mother Margaret Brent was to have been the first prioress. Her death, however, which occurred in 1784, prevented the execution of her design.

The first instrument that God made use of, to obtain the temporal means for this great work, was Sister Teresa of Jesus, Coudray, at Antwerp. She was assisted herein by Mr. de Villegas. As this gentleman, whose name has already been mentioned, was a great benefactor of our American Carmel, we may not omit to render our readers further acquainted with him. Mr. de Villegas d'Estainbourg occupied the honorable position of member of the Grand Council of Brussels, and was for some time chancellor. He was gifted with all the qualities that could be desired in a magistrate; he was

inaccessible to human respect and possessed great piety. In the days of their trials, he became the protector of the Carmelites in the Netherlands, and rendered to them, especially to those of Brussels, the most important services; he was for them a true father and a most devoted friend. He was known in Flanders, in France, and even in Rome, as the apostle of the persecuted nuns. He was, as we have seen, highly esteemed by Sister Teresa of St. Augustin, Madame Louise de France, daughter of Louis XV. He suffered great persecutions for his country and his religion, so that he was frequently even in danger of his life. He was twice expelled from council, and once banished from Brussels. It was at this period that he wrote to a sister that he never lost sight of the presence of God, or if he did, he recalled it by reciting the *Gloria Patri.* He died at Brussels, July 23d, 1794, after the entry of the French into the city. Mr. de Villegas was a frequent visitor at the English Teresian Convent of Antwerp, and on terms of great friendship with Sister Teresa of Jesus, whose family name was Coudray. This sister informed him that there was in the Convent of Hoogstraeten a nun called Mother Bernardina Mathews, an American, and Prioress of the Monastery, whose two nieces had come from the New World and entered the Monastery of Hoogstraeten, to imbibe the true spirit of the Carmelite Rule, with the intention of returning to their native country, to establish a Convent of the Order. This good man, having heard this, began to take an interest in the work, and devised with Sister Teresa the means to procure sufficient money to put it into execution. Among other plans adopted was that of a collection, which was made in the Carmelite Church. He himself advanced some of the necessary funds, so that at last the required sum was provided. Mr. de Villegas did all in his power to aid the new foundation, so that our American Carmelites consider him as their second founder—Father Charles Neale being the first.

Now the question arose, which of the nuns were best qualified to go with Mother Bernardina Mathews and her two nieces to the new Foundation. The Superior of Antwerp wished that Sister Teresa of Jesus, who had taken so much trouble to bring the affair to a happy conclusion, should be the sub-prioress, but although she was a saintly and talented person, this appointment did not meet with the approbation of Father Charles Neale, who was then Confessor of the community. He preferred Sister Clare Joseph Dickenson, a very exemplary religious whose talents, though not superior, appeared more brilliant than those of Sister Teresa of Jesus.

The Bishop of Antwerp, Mgr. Francis Cornelius De Nelis, willing to promote so desirable an undertaking, immediately conferred with Dr. Carroll, then Prefect-Apostolic of the United States, upon this important subject. Father Carroll having given his consent the matter was settled, and it was decided that Mother Bernardina, her two nieces and Sister Clare Joseph Dickenson should go to America to begin the foundation. Although the nieces of Mother Bernardina had been only three or four years in religion, the Bishop decided that they should accompany Mother Bernardina, as their friends in Maryland were very influential, and they themselves very good religious.

M. de Villegas desired that the title of the Sacred Heart of St. Joseph should be added to that of the monastery to be founded in America. He accordingly wrote to Mother Bernardina as follows:

Most Reverend Mother,

Just as I arrive from Heylissen, I receive your kind letter, and so answer it, I not only consent, but beg and entreat you would add the heart of my Patron, Saint Joseph, to the title of the first foundation.

I wish you and your dear companions a happy passage to America. My heart will follow you all, till you'll arrive to your destination, and the Blessed Sacrament will be exposed in the house you shall habit there.

I write to your conductor, Father Neal, the abbey of Heylissen has made your departing community a gift of hundred of our crowns.

I remain with the utmost respect

Most Reverend Mother,

Your most obedient and humble servant

DE VILLEGAS D'ESTAINBOURG.

Brussels, 14 April, 1790.

At this time, Mr. de Villegas sent Sister Teresa of Jesus a picture he had drawn of the Sacred Hearts of Jesus and Mary, under a fig tree, symbol of faith and good works. On one side of the picture he had written the words of Christ to Nathaniel: "I have seen thee under the fig tree," and on the other side these words were inscribed: "Thou shalt see still greater things." He desired her to give the picture to those who would go to the American Foundation and to tell them, that they would see more wonderful things.

Rev. Charles Neale,[1] who was then extraordinary Confessor of the community of Hoogstraeten, offered to go with the Sisters to America, and the offer was gladly accepted.

---

[1] Rev. Charles Neale was a grand-nephew of Mother Bernardina Mathews.

CHAPTER VII.

The Voyage.

The company of Carmelite nuns, who were about to transplant the Order of their Holy Mother St. Teresa to a foreign soil across the Atlantic, left their convent home in Hoogstraeten, on Monday, April 19th, 1790. The Rev. Messrs. Charles Neale and Robert Plunkett[1] were to accompany them to America. On their way they stopped one night at Breda in North Brabant, and proceeded thence in two carriages to Utrecht, where they lodged in a rather poor house. Having left Utrecht, they passed by Gorcum, a little city of South Holland, renowned on account of the execution by the Protestants of the Holy Martyrs of Gorcum. They arrived at Amsterdam on the 21st, about 4 o'clock in the afternoon. They had come from Utrecht by water. They remained at Amsterdam two days and a half, staying at the largest inn of the place, and paying upwards of 53 guilders for their board.

The city of Amsterdam, the capital of Holland, was once, and is still to a great extent, a hot bed of Protestantism, although at the present day Catholicity is flourishing in it, and it possesses several beautiful churches. But a century ago the Catholic religion was frowned down within its walls, if not openly persecuted. The poor Carmelites experienced the effects of this intolerance, for they were ridiculed in the

[1] Rev. R. Plunkett, born in 1752, had been a Jesuit before the suppression. He died in Maryland in the year 1815.

streets, while people peeped at them under their hats, exclaiming: "*Wat voor een ding is dat?* What kind of a thing is that?" "The first night," writes Mother Dickenson, "we had so grand and elegant a supper, that good Mr. Neale could not eat for vexation. The two following days both our gentlemen went out to seek a dinner, whilst we remained in all our grandeur, with the best of everything, attended by servants at our backs. The figure we made was highly diverting."

On Saturday, April 24th, they engaged a yacht and sailed to Texel, where they arrived on Sunday at noon, and went on board the ship, called "The Brothers," that was to take them to America. It was commanded by Captain MacDougal,[1] a Scotchman. He made the Sisters believe that he was bound to Philadelphia and New York, although it afterwards appeared that he had no intention of going to the first-named city. He had taken a parcel of goods for Santa Cruz on the island of Teneriffe, one of the Canaries. This took him two thousand miles out of his course.

Besides the Fathers and Sisters, there were seven other passengers: a man and wife, three small children and two maids. The married couple were often wrangling and quarreling during the voyage, while the children cried almost from morning till night. Happily the Sisters obtained a room for themselves. The captain, however, was a great trial to them on account of his stingy disposition, his ill-breeding and want of attention. His supply of provisions for the passengers was very small. The bread they had was, from the very beginning, mouldy and the water not fit to drink. It appeared to have been kept in dirty barrels, and often looked like foul dish-water, so that the Sisters were frequently obliged to strain it through a cloth, and let it stand a day before they could drink it.

---

[1] Mother Dickenson writes, "Mackduggle."

They set sail from Texel about 12 o'clock on May 1st with a fair wind. On the 2nd, however, they encountered rough weather and all were sea-sick, except Father Neale. The day after, the weather grew calm. On the fourth day they were becalmed and obliged to cast anchor; they sighted Dunkirk, Calais and Dover Castle. About 7 o'clock they weighed anchor, and the ship beginning to roll, sea-sickness resumed its sway. Until the 9th the weather was at intervals fair and rough. The company, however, with their sea-sickness, and poor fare, enjoyed themselves as best they could, and made merry over their misfortunes. On the 9th they were off the Bay of Biscay and entered into the Atlantic. On the 14th they sighted the fort of St. Julian where the Jesuit Fathers had suffered so much.[1] On this day a little mishap occurred, for the main-top-gallant broke down; luckily however no one was hurt. On the 16th they passed Cape St. Vincent while running before a fair breeze. On the 18th they sighted the territory of Morocco in Barbary. They proceeded down the coast of Africa, to which contrary winds had driven them very close, until on the 20th they caught sight of the Canaries. From that day until the 23rd, the weather remaining very rough, they tried in vain to effect a landing. Several times they were in imminent danger of shipwreck; but in all their perils they experienced the powerful protection of Our Blessed Lady, which was manifestly extended to them when they were endeavoring to enter the harbor of Santa Cruz on the island of Teneriffe.

---

[1] The Castle San Julian is one of three fortresses built to defend the entrance of the Tagus. It stands on the right bank of the river, about four miles below Lisbon, and the walls are washed by the tide. There were once as many as a hundred and twenty-five Jesuits imprisoned in its dungeons by the Portuguese government. Their sufferings were beyond all description. The imprisonment of the Jesuits took place in 1766. See *The Suppression of the Society of Jesus in the Portuguese dominions*, by Alfred Weld, S. J., p. 350.

It was Saturday, May 22nd, the frail bark struggled in vain against the contrary winds and stormy sea. At 3 o'clock in the afternoon Mr. Neale proposed to those under his care to make a promise to the Blessed Virgin. They then recited her litany, Mr. Neale poured holy water into the sea, and immediately afterwards a change ensued; the wind became more favorable, and they arrived safely in the port in less than twenty-four hours. The Captain and the other passengers were much astonished at the sudden change. The people on shore said they had never seen a ship beat up in such a manner against the waves.

They sailed into the harbor of Santa Cruz[1] about 2 o'clock in the afternoon of May 23rd, thanks to the assistance of another captain whose vessel lay in port.

The Sisters had imagined that the captain of their vessel knew nothing about them, when to their great surprise the report was spread about town, that four nuns were on board who had escaped from their monastery, and that two priests were running away with them.

The captain had related their history when he went ashore. The story soon reached the ears of the ecclesiastical authorities, and Mr. Plunkett called on one of them to explain matters. He, appearing anxious to find out the history of the nuns, asked if they had the sanction of the Apostolic See, and if so, why they did not go on shore to show him their papers. Mr. Plunkett replied that they were acting under the authority of their Bishop, and that if he wanted to see for himself, he might come on board; which was more proper than that the Sisters should go on shore. He then gave him the true account of the affair, said much in favor of it, and left it to his prudence to relate it to others, in order to

---

[1] Teneriffe is one of the largest islands of the Canary group, and has a population of about 95,000. Santa Cruz, with a population of 11,000, is the capital. It has a good harbor. Almost all the commerce of the Canary Islands is conducted through this city. The Canaries belong to Spain.

suppress the calumnious report as far as he could. The ecclesiastical functionary appeared satisfied with Mr. Plunkett's explanation. The Sisters did have some thought of going ashore, but desisted, fearing lest they might be taken up by the Inquisition.[1] This strange affair afforded great amusement to the good nuns.

Father Plunkett frequently went ashore while they were lying at anchor, but Mr. Neale, detained by ill health, remained on board. One day the former dined on shore with a Mr. Rooney; on his return to the ship he brought the Sisters several presents both from Mr. Rooney and from the Poor Clares, who lived about four miles outside of Santa Cruz. Amongst the presents from the Poor Clares was a beautiful set of glass cruets for Mass, with the names of Jesus and Mary in letters of gold upon them. The Sisters were highly delighted, and commenced to erect an altar in Mr. Neale's cabin. They hung a linen sheet around his berth, made the altar of two boxes, above which they fastened the cards, and upon which they placed a cross and steps that Mr. Neale had made. A piece of crimson damask served as antependium, two wine bottles were converted into candlesticks, and a wax candle cut in two pieces was placed into them. The cruets were also immediately pressed into service. Meanwhile Mr. Neale, by his cheerfulness, was the soul of the company. This good priest remained up all night, to awaken the Sisters at three the next morning before the crew was stirring. Mr. Neale said Mass, at which all communicated. After their thanksgiving everything was again put away.

During the day Father Plunkett brought the Sisters a present of twelve bottles of wine from Mr. Rooney, who shortly after paid them a visit, and went away well pleased.

---

[1] In the year 1790 the Spanish Inquisition was still in vigor. It was abolished by Joseph Bonaparte in 1808, restored by Ferdinand VII in 1814, and again abolished by the Cortes in 1820

At Santa Cruz the captain had an opportunity of supplying his ship with fresh provisions; but he was too stingy to do so, although his crew threatened to leave the vessel, if he did not provide better for them. He took on board only one barrel of poor flour, and a quarter or two of tough beef and two old sheep.

They weighed anchor on the evening of Thursday, May 27th, and resumed their journey. After leaving the Island, the captain put his men on rations; for the scarcity of provisions was such that had they been detained by rough weather, they would have been in danger of perishing for want of food. But an ever-watchful Providence was with them; they arrived safely in the course of the trade winds, and with the exception of one or two slight storms, they had fair weather all the way.

When Mr. Neale said Mass in Santa Cruz, he had consecrated Hosts, sufficient to administer Holy Communion to his little company during the rest of the voyage, foreseeing that he might not again have the happiness of offering up the Holy Sacrifice. On the 30th, Trinity Sunday, they arose at 5 o'clock, and prepared a little altar. Mr. Neale then administered the Holy Communion to Mr. Plunkett and the four Sisters, and afterwards received it himself from the hands of his brother-priest. The steward being the only Catholic on board the vessel, the matter was kept a perfect secret.

During the passage the Sisters worked in their little cabin, so that their fellow passenger, Mrs. Ramsen, visiting them one day, said the place looked like a sewing school.

On April 3rd all received Holy Communion again. Of course, as may easily be supposed, the Sisters wore secular clothing. Mother Dickenson in her journal laughingly says that on April 3rd she was dressed in a fine silk petticoat and chintz jacket that had been given her in alms. It made her look so extraordinarily fine, she adds, that all her companions were jealous of her. Mother Bernardina and her nieces went by the names of Mrs. Matthews, Miss Matthews and Miss Nellie. The four Sisters generally supped in their room,

whenever, as Mother Dickenson says, they could get anything to sup on. Poor Mr. Neale suffered much from rheumatism, which he jocosely said was a punishment for the Sisters' vanity. The monotony of the voyage was frequently interrupted by little amusing incidents; thus it happened once that the goat and the dog fell down into the cabin, another time it was the hog that alighted on the table in the Sisters' room.

On June 19th, while the weather was calm, they met a vessel bound to the West Indies. The captain boarded it and returned with a small bag of brown biscuits. On the 21st they performed their devotions in honor of St. Aloysius to obtain a safe arrival at their destination. On the 23rd the fore-top-mast, steering sails, main braces, etc., were carried away in a squall. The ship, almost stripped of her sails, appeared in a very distressed condition. Provisions had all the while been getting very scarce, so that even the captain began to grow anxious. When, however, they passed a Scotch brig, instead of providing himself with all that was necessary, which he could have done, he took only one bag of bread and a small quantity of cheese. From the 26th to the 30th the weather was very rough. On the 30th they sighted land, and about 5 or 6 o'clock in the evening a pilot came on board.

On this voyage Mother Bernardina gave evidence of her knowledge of distant events. One of her companions happening to remark that she would soon see her brother, Father Ignatius Matthews, she replied: "No, I shall never see him; he died last night." The event proved the truth of her words, for when they arrived at their destination they heard the news of his death, and found that it had taken place at the very time mentioned by Mother Bernardina. He died on May 11th.

After a passage of two months they arrived at New York, on the 2nd of July, Feast of the Visitation of the Blessed Virgin Mary. They had left Europe under the auspices of Mary on the first day of the month consecrated to her honor, and arrived in America on one of her feast days. The Order

of Carmel had thus begun its voyage to America with its glorious Queen, with her it continued it, and brought it happily to a close.

From New York Mother Bernardina wrote to the Sisters in Europe. On their arrival in the metropolis, Rev. Mr. Plunkett parted from the rest of the company, and continued his journey by land. At New York they stayed in the house of a Mrs. White. They left New York July 4th in Captain Carey's sloop, and arrived at Norfolk, Friday morning, the 9th. There they hired a vessel, Captain Gibson's sloop, to pursue their journey, and sailed thence on the evening of the same day, and arrived on Saturday evening the 10th at their destination. They had sailed up the Potomac as far as the landing place on Mr. Robert Brent's property. This property appears to have been the one called Brentfield, situated at a few miles distance from Pope's Creek in Charles County, Maryland. The Brents, as well as the Neales, had arrived in Maryland before the year 1649. The Brents were in some way connected with Lord Baltimore, and arrived in Maryland November 22, 1638.[1] The owner of the property, when the Carmelites landed in America, was the son of Robert Brent, Esq., who died in 1750, aged 46, and the brother of Mary Brent, whom we have already seen as Mother Mary Margaret of the Angels at the convent of Antwerp. He married Anna Maria Parnham, a descendent of Hon. John Pole.[2] He died in 1811. He was the great-grandfather of Mr. William Brent, now residing at Brentland, opposite St. Thomas' Manor in Charles County, Md. The property has since been sold by the Brents.

At about a mile's distance from Mr. Brent's house lived Mr. Ignatius Matthews, a nephew of Mother Bernardina, and brother of her two nieces.[3]

When they arrived off Mr. Brent's landing it was too late to send their baggage ashore, but having hailed a fisherman,

---

[1] *Old Kent*, by George A. Hanson.
[2] *Old Kent.*
[3] *Port Tobacco Archives*, Lib. A. L., fol. 12.

they prevailed on him to take a letter to Mr. Brent, and one to Mr. Ignatius Matthews to inform them of their arrival, and to request Mr. Matthews to come on board early in the morning. Mr. Ignatius Matthews arrived that same night at 10 o'clock. On this occasion, probably, Mother Bernandina was first informed of the death of her brother Ignatius Matthews, the Jesuit, of which, as we have seen, she had such an extraordinary knowledge when at sea. Mr. Ignatius Matthews returned ashore that night, but went on board the following morning at 5 o'clock. The travellers then landed with their baggage, and went to Mr. Brent's house, where Father Neale said Mass at about 8 o'clock. They dined at Mr. Brent's and in the evening went over to Mr. Ignatius Matthews', intending to make his house their habitation, until a more convenient place could be provided. Here they remained eight days, at the end of which it was deemed more proper that they should go to Mr. Neale's house, near Port Tobacco, which was much larger and not inhabited.[1]

Port Tobacco, the county seat of Charles County, Maryland, is a small but ancient town, situated at the head of Port Tobacco Creek, one of the inlets of the Potomac. Its name, formerly spelt Portobacco, is probably of Indian origin, and it appears to have once been an Indian village. The air of antiquity that surrounds it, its ancient frame dwellings, a great number of which have been abandoned by their former inmates and stand solitary and deserted, give the place a romantic appearance. At one extremity of the town stands the ancient court house, a decaying relic of the past, with its dusty folios in the archives, containing the names of those who once lived and moved in its neighborhood, but long since had ceased to belong to the living. To the right of the court house stands the Episcopal church, a building not without some pretension to artistic merit, and to its left the old St.

[1] Letter of Mother Bernardina to Father Joris at Hoogstraeten.

Charles hotel invites the stranger to rest under its time-honored portico, and partake of the refreshments it offers.

A little outside of Port Tobacco, on an elevation, Chandler's Hope, the former property of the Neales, looks down upon the traveller. Here the devout Carmelite Sisters lived until the month of October. They put on their religious habit the second day after their arrival at this place, and kept the regular observance as well as they could. It is said that the creek at the foot of the hill, upon which their house stood, supplied them with fish; for the Carmelite Rule forbids the use of fleshmeat.

During this interval, a place was agreed upon for a convent, much to the satisfaction of the religious. It was situated in St. Mary's County. But some difficulties having arisen, and Father Carroll being in England for his consecration, his vicar thought proper to select another place.

Rev. Charles Neale, who was a warm admirer of the Rule of St. Teresa, and ardently desired to see a house of her Order in the United States for the special purpose of prayer and invoking the divine blessing upon the Catholic missions in the New World, generously sacrificed his whole patrimony to the benefit of the establishment of the Carmelites near Port Tobacco. The occasion to effect this establishment soon offered itself. Mr. Baker Brooke, who owned a farm in the neighborhood, and had just erected a spacious house on it, in addition to other buildings, offered it to Mr. Neale in exchange for his property. The latter became proprietor of it, by paying to Mr. Brooke thirteen hundred and seventy pounds, together with the transfer of his land. There were about 800 acres of land attached to the property that the Carmelites had now acquired. The house built by Mr. Brooke was given as a present.

The Sisters took possession of their new abode on the Feast of their Holy Mother St. Teresa, October 15th, 1790.

CHAPTER VIII.

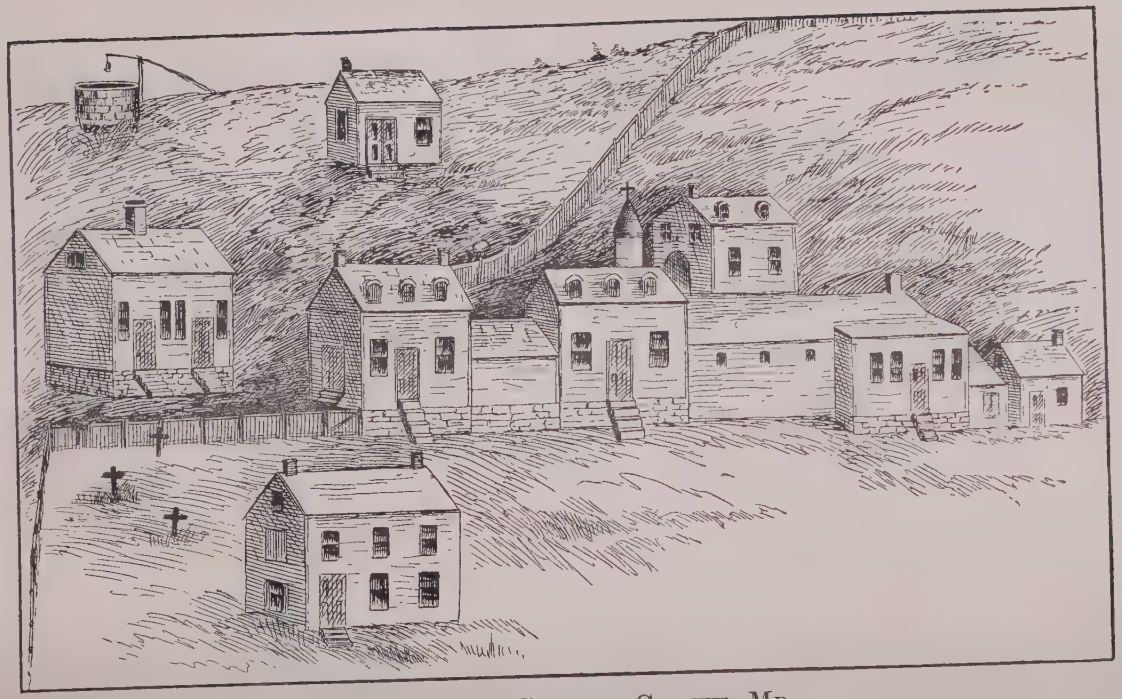
Mount Carmel in Maryland.

The first convent of religious women in the United States of America was founded in 1790, at a distance of about four miles from Port Tobacco, on the property formerly belonging to Mr. Baker Brooke. The place was henceforward called Mount Carmel, and to this day is known to the people of the neighborhood as "the Monastery." It was situated on an eminence overlooking a wide expanse of solitary country. The new convent was dedicated to the Sacred Hearts of Jesus, Mary and Joseph, with Mother Bernardina as prioress.

It was comparatively small, and unfinished, and as building was very expensive, on account of the high wages demanded by workmen, the Community necessarily experienced many obstacles and inconveniences. The existing buildings were constructed of wood, the room the Sisters used for a choir was not even plastered, and the cells were so open to the weather that during the winter the nuns were often obliged to shake the snow off their beds, before rising in the morning.

Under these trying circumstances the Sisters found a true friend in their spiritual director, Father Charles Neale. He would cut wood, drive the cart and gather vegetables for them. His compassionate heart was always ready to solace the afflicted. His advice was full of unction, and seemed to come from a heart penetrated with the love of God, and absorbed in His divine Presence. Towards the sick he was full of charity and kindness.

BIBLIOTHECA C. SS. R.
AD
B. M. V. de Perpetuo
Succursu.
COSTONIENSIS.



MT. CARMEL, CHARLES COUNTY, MD.

In course of time the Sisters were enabled to increase the size of their dwelling, and improve its condition. I will here give a description of it as it was when they left it to remove to Baltimore.

It consisted of seven separate buildings and the chapel, including the infirmary, priest's house and kitchen. The buildings were of logs, or weatherboards, some inlaid with bricks, others with mud. They were all one story buildings, but some of them were surmounted by an attic, with dormer windows. In the rear of the buildings stood the chapel, opening in front and at the side. In front the chapel communicated by means of a grating with the choir, situated in a frame house, inlaid with brick, which stood in the centre of the group of buildings. The chapel was flanked on its left, a little to the rear, by a house connected by means of a covered passage with the building in the centre. Under this centre building was the cellar. This house communicated with another on the right by means of a similar covered passage. The last-named building was the parlor. At a short distance from this house, to the right, and outside of the enclosure, the priest dwelt in a small frame house, consisting of two rooms, separated from each other by a little passage, into which each room opened. A corridor led from the main buildings to the infirmary, situated on the left, at a distance of about seventy-two feet. Adjoining the infirmary the nuns had their kitchen.

In the rear of all the buildings stood the ice house, while a well, at a little distance from the same, supplied the Community with water. Towards the end of their sojourn at Mount Carmel, the nuns erected a new frame dwelling having an upper story. It was situated in front, and a little to the right of the building which served as a parlor.

All the rooms in the monastery, except the one used as an infirmary, were unplastered. No fire was kept, except in the kitchen. In cold weather each nun filled daily a small iron pot with burning coals, which she carried to her cell. A large pan of burning coals served to warm the choir. Each cell

had a small window sash containing four small panes of glass. It opened on hinges, and was kept closed by means of a wooden button.

A plot of ground in front of the main buildings, and a little to the right, was set aside for the nuns' cemetery, and in the rear of the priests' house, outside the enclosure, a graveyard existed for the people.

Persons from the neighborhood were accustomed to gather in the little Carmelite chapel to hear Mass, but sometimes their number was so great, that the chapel could not contain them, and many were obliged to remain outside. Not far from the place where the chapel stood repose the mortal remains of several of Maryland's Catholics. On those silent tombstones can be read the names of Semmes, Hamilton, Davis, Spalding, Farrel, Brent, Brooke, Clements, Jameson and Sanders, who there await the sound of the archangel's trumpet.

The Monastery was not long founded before several young ladies applied for admission. Father Neale, writing to the Mother Superior of the Carmelite convent at Antwerp, under date of October 27th, 1790, says, they had many postulants, but few fortunes; he adds that the postulants could not be admitted, before some additions had been made to the house.

The first novice received was Miss Elizabeth Carberry. She was born in the year 1744, in St. Mary's County, Maryland, of John Carberry and Mary Thompson, his wife, and her young heart was early trained to virtue. For many years she sighed after the happiness of becoming a religious, but her holy desires could not be gratified until she had attained her forty-eighth year, for only then was the first religious house established in the United States. She made her vows on May 1st, 1792. By her great virtue, she proved herself worthy of the singular privilege of having been the first person to pronounce solemn vows in the United States. She was remarkable for her gratitude to God for the great grace of vocation, and for her profound humility and childlike

obedience. Our Lord honored her with extraordinary gifts, and she was sometimes favored with a knowledge of future events.

We have seen that when the Carmelites came to America, the ecclesiastical superior of the United States, Father John Carroll, was absent in Europe, whither he had gone to receive his episcopal consecration. The superior of the Hoogstraeten community who had succeeded Mother Bernardina was Mother Ann Lewis of our Blessed Lady. Her name in the world was Ann Hill, and she was born in Prince George's County, Maryland, of Mr. Henry Hill and his wife, Ann Hoskins. She received the habit on September 13th, 1754, and was professed on the 30th of September, 1755, in her 21st year. She was elected prioress on April 24th, 1790, and died in England October 29th, 1813, aged 79. With the exception of Mother Bernardina and her two nieces, she was the only American who ever entered the Community of Hoogstraeten.

Mother Ann Lewis was a cousin of Father Carroll, and having heard of his arrival in Europe, she wrote him as follows:

HONR. SIR.

Being informed of your safe arrival into England, I cannot omit doing myself the honor and satisfaction of writing a few lines. . . . We heard that you, Honrd Sir, had desired Mr. Charles Neale to return to Maryland with three or four religious of our Holy Order to make there a foundation of Carmelites; in consequence of which our worthy superior, the Rev. Lord Bishop of Antwerp, chose our much esteemed superior, Mrs. Mathews, for that great work. Her two nieces and one of our Order of Antwerp accompanied her. They left us the 19 of April. The grief as well as the great loss we have sustained in parting with so valuable and much esteemed a superior, is greater than I can express. What has added much to the increase of my grief is, that Providence has ordained me to succeed her in her office. I fear your absence will defer for some time the foundation; it will be, I am sensible, a great disappointment to her. We have lately heard of the great loss our country has sustained in the death of

worthy Mr. Mathews, her worthy brother. His death must be a cross and affliction to her. I must acknowledge it is a subject of joy to me to hear our holy faith and religion flourishes so much in my native country, and that religious are permitted to make establishments there, and live up to the spirit of their holy institutes. I am glad our holy Order is the first; though must own at the same time that myself and community have made the greatest sacrifice we possibly could in parting with its worthy foundress. We have distressed ourselves very much, but confide Almighty God will be thereby more glorified, and our holy religion much propagated in America. I add no more on this subject, as I doubt not but you are apprised of the whole affair, it being undertaken by your desires and request, etc.

Hoogstraeten, Aug. 8th, 1790.

Hond Sir,

Your obdt humble servant and cousin,

Ann Louisa Hill.

Bishop Carroll returned to the United States in 1790, and began to take a great interest in the welfare of the Carmelite Community. At the same time their European benefactors ceased not to show them great signs of benevolence. Among them Mr. de Villegas distinguished himself most. Some time after their arrival in America, he sent them a large oil painting of the three Sacred Hearts, which they used as an altar piece, while they were in Charles County. He had given them, before they left Europe, a handsome *reliquary*, made by Madame Louise de France, and presented to him by herself. He kept up to the last a friendly interest in the foundation, and always inquired after the nuns in America. It appears, from several letters, written at this time, that he wished also to found a convent of Visitation Nuns in this country. It was proposed that they should take the house then occupied by the Carmelites in Charles County, while the latter should build a new convent with the funds he would furnish. He wrote to Annecy in France, where the first house of the Order had been established by St. Francis de Sales and St. Jane Frances de Chantal, hoping to obtain Sisters for this foundation. He

also applied to Father Stone,[1] rector of the English College at Liege, to obtain a priest to accompany the Sisters to America. His efforts were, however, in vain; the time decreed by Divine Providence for the introduction of the Order of the Visitation into the United States had not yet arrived.

Good Mr. de Villegas went on collecting and sending money to his beloved Carmelites of Maryland, near whom, as he said, he would have liked to end his days.[2] He complains, however, in one of his letters to the Sisters[3] that he experienced great difficulty in the matter, as the times were very bad, and so much went to the priests that had emigrated from France. He had obtained 1400 florins from Mr. Borrekens of Antwerp and his family. However, this gentleman's purse must have been well nigh exhausted, as de Villegas complains that his letters to him, as well as those written to some others, remained unanswered. He adds in his original style: "They affect not well to understand what I tell them, that the Lord and his Kingdom is gone to the other part of the sea." He on the same occasion informs the Sisters that he was still deprived of his office of councillor. "I wish," he adds, "I had the 1600 florins they have taken from me, to share with my dear children." Conjointly with his cousin, he promised to leave the Sisters £2000, of which the Carmelites received only a small sum after the death of their benefactors. It was

---

[1] Father Marmaduke Stone was born at Dracot, in the County of Stafford, on November 28th, 1748. He was a young man of great piety, and entered the Society of Jesus at the age of nineteen. He was chosen President of the Academy at Liege in 1790. During the French Revolution he was obliged to leave Belgium, and arrived at Stonyhurst, in England, on August 27th, 1794. This asylum had been offered to him for his Community by Mr. Weld. He is the founder of the College of Stonyhurst, and became the first Provincial of the restored English Province. He was appointed as such by Father Gruber, General of the Society in Russia, in 1803. In this dignity he remained until 1817. He died at Lowe House on August 21st, 1834. Oliver's *Collections, S. J.*

[2] Letter of the Lady Dowager de Villegas, Dec. 11, 1794.

[3] July 29, 1792.

probably concerning this legacy that he wrote them, in a letter dated July 29th, 1792, as follows: "The titles of the rents for the foundation are in my hands, sealed with my seal and that of my cousin, that in case of death they would not be kept and reclaimed by her heirs, who have no right when they have no titles. We put upon the sack a memory that they must be remitted to the Carmelites of Antwerp, Hoogstraeten or to the English College at Liege, and in the sack is the donation of the said rents to the Carmelites of Maryland." He promised also to raise 5000 florins of exchange in case the Carmelite convent was transferred to the Visitation nuns. Four thousand florins of this money were destined for the building of the new Carmelite monastery, and the rest was to be given the Visitandines. Besides £100 he had already given to the new foundation, they received from him in 1791 £75, 3s, 6d, in 1792 £326, 8s, 7d, and in 1703 £108, 7s, 8d.

In his letter of 1792 he thus continues: "Mr. Brosius will tell you, the Jesuits are returned to Spain, but under restrictions. I consider that event as calculated by the Almighty for the Spanish mission of South America, so that in time the Society of the divine first leader to heaven will keep and increase religion together with the English Jesuits through all your parts, for at this side, in Europe, there is not the same disposition to be conducted to heaven. I say so humanly, for as it is the work of Almighty God, who necessitates the human politick to employ again the Jesuits, he may also again clear the way to heaven at both sides, taking away the obstacle which is at Rome."

He informs the Sisters in the same letter that he had sent them by Captain Waits two works: the *Evangèle médité* and the *Grandeurs of Mary*, and was then sending them a little collection of holy images. Such articles were at that period of our history very rare on this side of the Atlantic, as appears from a letter of Archbishop Carroll, written some time after.

About this time the Carmelites received a letter from Father Nagot, Superior of the Seminary of St. Sulpice at Baltimore.

It is dated January 28th, 1792. He writes:[1] "Having by permission of the Bishop, read a letter written to you by the Bishop of Antwerp, the desire arose within me to enter into a union of prayers with you and your infant community. Our heavenly Father has conducted us, in His Divine and Amiable Providence, into this new country to adore His Holy Name, to profess the Faith of the Holy Catholic, Apostolic and Roman Church, in the midst of so many different sects abandoned to all kinds of errors. We have been sent hither to honor Our Lord Jesus Christ truly present in the Mystery and the Sacrament of His love. You are here to lead a life of retreat and contemplation, in imitation of the hidden life of Our Lord, who, during the first thirty years of His sojourn upon earth, prayed, wept and immolated Himself in spirit to His Father for the sake of the world. Our object here is to combine with the life of prayer and solitude, that of men chosen by Our Lord to work at the extension of His Kingdom, by forming ministers worthy of Him and His Church. Our heavenly Father having thus called us hither to accomplish such ends, let us render to each other in the spirit of that charity which Jesus Christ came on earth to extend, the assistance that we mutually owe to each other. With the desire of obtaining this favor of you, Madame, I have interrupted your silence for a few moments. I hope that the motive which has dictated this letter, will move you to pardon me the distraction I have caused you. Charity divides its time between God and the neighbor, and even gains in leaving God for the neighbor's sake. And what can more interest the Spouses of Jesus Christ than the necessities or the spiritual good of a little colony of ministers of God's Church, transplanted to a new world, to form perfect adorers of God, and to attempt the work here, that they can no longer continue in France? Without having the honor of being acquainted with you, Madame, since my last conversation

[1] The original is in French.

with the Bishop, I have all the knowledge that the most intimate acquaintance before God could give me."

In the same letter the writer informs the sisters that the community of Sulpitians at Baltimore numbered ten members: five priests and five young men. He also adds, that they then had the Blessed Sacrament in their house at Baltimore for nearly two months. At the same time he makes known to them that the Holy See had granted several indulgences to the religious communities in the United States, which, at that period, were only two in number: the Carmelites and the Sulpitians.

In a letter to Bishop Carroll, dated September 29th, 1792, Cardinal Antonelli expressed great satisfaction at the establishment of the Carmelites in Maryland. These are his words: "We were extremely pleased that the Carmelite Nuns who went thither from Belgium have, by the liberality of pious persons, been able to establish a residence in Maryland."[1] On August 16th, 1794, the same sentiment is repeated in another letter of the Cardinal.

On July 28th, 1792, Pius VI granted a plenary indulgence to all the faithful, who, after confession and communion, should visit a church or public oratory of the Carmelite Nuns in Maryland, and there pray for the intentions of his Holiness on the first Friday after the Octave of Corpus Christi, and on the first Friday of each month. This indulgence is applicable to the souls in Purgatory. He at the same time granted an indulgence of 100 days, twice a day, to every one who would pray before an image of the Sacred Hearts of Jesus and Mary; this grant was to be valid until revoked.[2]

The great benefactor of our Carmelites, Balthassar Joseph Ignace de Villegas d'Estainbourg, departed this life on July

---

[1] "Mirifice gavisi sumus, quod Sanctimonialibus Carmelitis a Belgio istuc appulsis, in Marylandia, piorum hominum liberalitate, sedem figere permissum fuerit."

[2] The Carmelite Chapel was dedicated to the Sacred Heart of Jesus. It was the first in Maryland that bore that title.

23, 1794. His death was the faithful echo of his life. After a great many sufferings he slept peacefully in the Lord, having been previously fortified by the sacraments of the Church. Intelligence of his decease was conveyed to the Carmelites of Maryland in a letter dated December 11th, 1794, and written by his cousin, the Lady Dowager de Villegas de Louvrange, born de Villegas d'Aa.

On March 15th, 1795, the same lady informed the Carmelites that she had sent them the sum of 2,892 florins. "It had been gained by Mr. de Villegas," she said, "in the sweat of his brow." He had desired to send it himself, but having been prevented, he had requested his cousin to do so. A letter from the banker, March, 1795, speaks of having sent to Bishop Carroll for the Community, £183 sterling. This is possibly the sum mentioned in the letter of Madame de Louvrange. She had become security for a capital of 22,000 florins given to the Sisters by her cousin, Mr. de Villegas d'Estainbourg. To this she added 10,000 florins in honor of the ten virtues of the Blessed Virgin. This money was to be paid to the Sisters after her death. For this she requested them to have yearly anniversary Masses celebrated for her father, mother, cousin and herself. The bequest of Madame de Louvrange, in favor of the Nuns, included also the value of her jewels. The will was, however, contested by her heirs after her death, and declared null, as we shall see hereafter.

Bishop Carroll, having returned from Europe, took special interest in the welfare of the Carmelite Community. It may be interesting to our readers to see here a letter from the first Bishop of the United States to the Mother Superior. It will show them the high value he set upon the Institution over which she presided, and his solicitude for its welfare.

BALTIMORE, *March* 1st, 1793.

Hond. Madam.

The enclosed was received lately by me under cover of a letter from its venerable writer, the good Bisp. of Antwerp. I hope you

have received some weeks ago my letter and the bill of exchange. Be so kind as to tell Mr. Brooke, that if he has not received a letter from me, he will find one in the Post Office at Pt. Tob^o to which I desire a speedy answer. It relates to an offer made by one of the nuns lately arrived here from France, who wishes to engage to teach French, etc., to the girls boarded with him, and asks no recompense but her subsistence, hoping that by her nearness to your holy Community, she may practise in great measure the duties of a religious life according to her vocation, and perhaps recommend herself so as to be thought in time not unworthy of becoming one of your blessed number.

I had letters lately from Rome; I had given in mine an account of your settlement and of the sweet odour of your good example, and had taken the liberty to add, that in order to render your usefulness still greater, I wished that it were consistent with your constitutions to employ yourselves in the education of young persons of your sex. The Cardinal Prefect of the Propaganda having laid my letters before His Holiness, informs me that it gave them incredible joy, to find that you were come hither, to diffuse the knowledge and practise of religious perfection, and adds, that, considering the great scarcity of labourers and the defects of education in these States, you might sacrifice that part of your institution to the promotion of a greater good and I am directed to encourage you to undertake it; and, now in obedience to this direction I recommend to your Rev^ce and your holy Community to take it into your consideration, and pray you all, fervently to remember me in your supplications to the throne of grace, especially during this time.

I am with the greatest esteem and respect,
Hon^d and Rev^d Madam,
Yr. most obed^t Serv^t in Christ,
✠ J. Bis^p of Balt^re.

The Sisters did not make use of this dispensation to teach until many years after.

The Carmelite Sisters of Port Tobacco experienced the charity of several kindly disposed persons in Europe. Out of gratitude to these benefactors of our American Carmel, we add a list of their names and donations:

Rev. Mr. Maddocks, of Antwerp, - - -	£100
Mrs. Weld, - - - - - - - -	100
A gentleman at Antwerp, about - - -	80

A lady in England, whose name was not made known, gave, requesting prayers, the sum of £560, 10s
The Mrs. Moretuss, - - - - - £36
The Prior of the Abbey of Heylissen, - - 30

Smaller sums were sent by the following persons; Rev. Mother Hauseman at Lierre; Mrs. Dewael and husband; Mrs. Mals and children, and her cousin; Canon Beeckmis; Dr. Benna; Mr. Van Holan Aquieste; Rev. Mother Stones, at Louvain; Mr. Moylen; the Baroness de Sevenberg; Mr. Dewael; Madame Charles; Madame Gellis Sanvers; Madame d'Aquillart, at Brussels; Rev. Mr. Claessens; Mrs. Ulens. Mr. C. Wright, and other gentlemen of the Academy of Liege, sent £56. There were, moreover, other benefactors whose names were not known.

Rev. Father Charles Neale gave at the beginning £150 towards the new Foundation. This good Father, moreover, brought along with him a monstrance, two small chalices, the pyxes, holy oil stocks, a curious old clock, and a medicine chest. Madame the Countess de Bergeyck sent the Sisters a present of several silk gowns and other objects. They received from Italy a set of breviaries and a relic of St. Barbara. Father Groenen sent several valuable relics and some purificators, and Mr. De Wolf, a surplice. From the Carmelite Sisters at Havana they received a large chalice, a carved image of the Blessed Virgin and some silver flowers.

In the year 1793, Bishop Carroll made the Community a present of the Lives of the Saints, by Ribadeneira. Mother Bernardina, assisted by Sister Mary Eleonora, bound it in sheep-skin.

Thus did Divine Providence raise up kind and charitable persons, whose names we hope are written in the Book of Life, to assist the infant Community of Mount Carmel in the United States.

During the sojourn of the Carmelite Sisters in Charles County, they edified all by their great poverty and love of

labor. Although they had been brought up most delicately, many of them having been reared in affluence, with numbers of slaves at their command, they cheerfully embraced the most laborious occupations. Rev. Charles Neale attended to the management of the farm of about 886 acres and regulated their temporal affairs, though at the cost of much labor.

Father Neale was particularly zealous in their spiritual direction. He wrote for them several retreats of eight days and retreats for the profession of novices, in which he showed his deep and practical knowledge of the religious life, as well as his true appreciation of the spirit of Carmel. The Sisters under his wise and prudent direction were noted for their love of poverty, their childlike obedience, spirit of prayer and recollection, their penance and zeal for souls. The principal object of their Foundation had been to aid the American missions by their prayers; hence they took the deepest interest in the spread of religion in this country. They not only endeavored to aid the zealous efforts of the clergy, but also strove by every means in their power to encourage and assist the different religious communities, as they, one after another, were formed; they gave generously of their slender means to help them in their necessities, and kept up friendly relations with them.

In 1791, as we have seen, Father Nagot, of St. Sulpice, in Baltimore, wrote to them requesting a union of prayers and good works between the two communities. Contracts of prayers were also formed with the Visitation nuns of Georgetown and with the Sisters of Charity at Emmittsburg. The seminarians of St. Sulpice went sometimes to visit the monastery, and beg the prayers of the nuns. All the Jesuit Fathers on the American Mission often visited Mount Carmel to minister to the Community. The monastery being on the road leading from St. Thomas' Manor to Georgetown, the Fathers frequently received hospitality at the monastery, in the quarters outside the enclosure.

One of the occupations of the nuns was the copying and binding of prayer-books, thus imitating the religious of

mediæval times. As it was difficult to procure prayer-books printed in this country, they were obliged to copy their prayers on sheets of paper, which they afterwards bound in sheep-skin. One of the first prayer-books printed in America, *The Pious Guide*, was compiled at the monastery, principally by Mother Clare Joseph. Not being able to procure breviaries in this country, the nuns were obliged to print them by hand.

A portion of the property of the nuns, while they were at Mount Carmel, consisted of slaves. Many of the novices, on entering the community, brought their slaves with them. These were comfortably lodged in quarters outside of the convent-enclosure and did the work of the farm. They were treated with great love and charity by the sisters, and were considered as children of the family. Their souls being regarded as a precious charge, for which the community was responsible to God, they were carefully instructed in their religious duties, and all their wants, both spiritual and temporal, faithfully attended to. On their part these poor creatures were devotedly attached to the community. Their number was about thirty, and twice a year the sisters would spin, weave and make up suits of clothing for them, besides spinning and weaving their own clothing.

CHAPTER IX.

The French Revolution.

Whilst the Hand of Providence was establishing the Order of Our Lady of Mount Carmel upon a solid basis in the young American Republic, Europe was being convulsed by one of the most appalling catastrophes that could have befallen human society. The Revolution in France had burst with all the fury of a gigantic storm upon Europe, causing thrones and empires to tremble and threatening to overturn the existing order of things. The seed planted by the so-called Reformation, and watered by the pseudo-philosophy of the XVIII century, represented by Diderot, Rousseau and Voltaire, had been developed, and the fatal plant of license and irreligion was now producing its most bitter fruit. The people, impatient of the yoke that tyranny had frequently rendered insupportable, on seeing its growing power, cast off authority, both of God and man, and set itself up as its own master. The good young monarch, Louis XVI, had been dragged from the throne to the scaffold, and an altar, erected to the goddess of Reason, had taken the place of the ancient worship.

The Revolution did not confine itself to France, but burst beyond the limits of that kingdom and threatened all Europe with destruction, carrying death and desolation along with it. Its choicest victims were the ministers of the Church, and religious men and women. It became in God's hand the instrument of His vengeance. The walls of the too often polluted sanctuary were overthrown, the guillotine reeked

with the blood of countless innocent victims who were suffering the penalty of the sins of their fathers.

In 1792 the armies of the Republic had already entered into the Low Countries, and the war against religion began. On January 25th, 1793, four armed men entered the Carmelite Convent at Antwerp, and took an inventory of its goods. They, however, treated the nuns with great civility, and merely sealed the chest of three keys.[1] Happily the enemy was driven out on March 27th, of the same year; and after their departure, the community settled down into its usual tranquillity, as every one assured them that it was impossible for the French ever to enter Brabant.

The year following, the enemy again appeared in the Netherlands. Now began the persecutions of the religious with renewed vigor. Convent after convent was suppressed, and the peaceful inmates who escaped with their lives were driven to seek a refuge beyond the seas. The following account given by one of the Augustinian nuns of Bruges, gives us an insight into the dreadful state of affairs that then existed:

"After leading a dying life for some months, from the constant dread of the French attacking us, on the first day of May, 1794, there was a general alarm in the whole town, for our cruel enemies were but twelve miles off and none of the troops of the combined army between them and us. Thousands of the inhabitants of Bruges were flying into Holland, and we ourselves were in the greatest consternation, not knowing what step to take. . . . The Bishop sent us an order to quit our dear convent and seek an asylum at Sluys, in Holland, nine miles from Bruges. We set off with heavy and broken hearts, between six and seven in the evening; some on foot, more than twenty of us, some in carts, for no other carriages could be procured, and only four of those. About

[1] The chest of three keys is a case in which important documents and the funds of the community are preserved. It has three distinct locks, of which the keys are kept by the prioress and the first and second discreets.

nine o'clock it began to rain very hard, and became so dark that we could not see. We lost our way and were very much frightened. A cannon was being fired off very much, and appeared very near to us. We endeavored as much as we could to keep up our spirits and to be resigned to the Will of God, in Whom we put our trust. We were soaked through with rain, and almost dead with fright and fatigue. We were obliged to stop at a village at about eleven, and take shelter in a public house, where we were obliged to stand all night, for not above six chairs could be lent us. We got fire made to dry ourselves, and a little warm tea without either milk or sugar. Though ready to die with fright and fatigue, each one seemed calm and resigned, although our hearts were almost broken. . . . At break of day we again began our dreadful march, and with great danger at last arrived at Sluys, about seven in the morning, ready to drop, all of us, having had neither rest nor sleep from the time we set off from our dear convent."

These good Sisters remained at Sluys in the midst of great sufferings for the space of five weeks, when, affairs seeming to take a better turn in Flanders, they all returned to their convent on June 4th. They had scarcely been there ten days when they were once more obliged to fly. This time they proceeded to Ghent, where they were hospitably entertained by the English Benedictines, and from thence to Antwerp. There they were lodged and boarded by the English Carmelites, who were most hospitable, generous and kind to them. Nine of the number went to the convent of Lierre, where they met with the same kind treatment. At Antwerp they were obliged to sleep three and four together in the same rooms, and on the ground. They had scarcely been there a week when they found that the French were making rapid progress in Flanders, and that Brabant was exposed to great danger. They were consequently again obliged to fly, and departed for Rotterdam, intending to sail thence for England.

It was now the turn of the Antwerp Community. They were forced to quit their beloved convent, that peaceful abode of virtue for nearly two hundred years. They started from Antwerp on the morning of June 29th, after having received Holy Communion and recited the Canonical Hours. One of their number, Sister Anna Maria, was left behind to dispose of the property. She joined them three weeks later. Their confessor, Mr. Newsham, and four exiled French priests accompanied them. They remained at Rotterdam until the 6th of the following month, while waiting for a vessel. The Augustinian nuns hired a vessel, but admitted many on board, who, like themselves, were flying for their lives. The number that embarked was seventy-three. Of these, sixteen were Carmelites, one of whom belonged to the Lierre Community. There were also on board six Trappist monks. In this vessel, where they were deprived of all conveniences, they had to spend seven days and nights. One of the Augustinian nuns gives us the following account of their hardships:

"We were all stored, in the heat of July, in the body of this vessel. We had neither light nor air but from the roof, part of which we were obliged to keep open night and day, that we might breathe. We were provided with water and provisions for only four days, being assured our voyage could not exceed that time. The provisions were quite spoiled, the water began to fail and grow musty, and we were very little advanced on our way. . . . Our joy was great when we entered the river Thames, but was soon damped by an alarming event. An English man-of-war lay out to keep watch; we were smartly fired at. The captain, a stranger, did not know what it meant, and did not give signs of submission, so that we expected our lives must pay for his ignorance, so that we set to our prayers and to resignation to God's holy Will. He lowered his sails, and waited the coming of the long boat; they came on board with drawn swords, but finding who we were, they left us with signs of compassion for us, and behaved very civilly."

The company arrived at London on July 12th.

The Carmelites of Lierre and Hoogstraeten were also forced to fly before the fury of the storm that threatened them. A letter dated from London, August 15th, 1794, will afford us further information concerning the exiled Antwerp Community. We reproduce it here in its original form. It is addressed to Mother Clare Dickinson, of Mount Carmel, at Port Tobacco. Its contents are as follows:

LONDON, *August* 15, 1794.

My Dear Clare.

I hope you will have received, before this reaches you, the letter I wrote on the 4th or 5th of July at Rotterdam, to acquaint you of the unhappy catastrophe of the Low Countries. I am sure you and each of your dear Community partake most largely of our afflictions, which we find very great, and each day even to increase at finding ourselves again thrust into the wide and wicked world. We sigh continually for our dear Hopland,[1] and the more so as we know what savage hands the Low Countries are under, so that we have reason to fear every trait of religion will be effaced if they continue long there. And if they take Holland, of which there is apprehension, England will be in some danger; but I hope Divine Providence will preserve this land for their great charity to the distressed. One can scarcely believe the change there has been (in the few years I have been abroad) with regard to religion; it flourishes so well in the chapels, etc. The government has shown all the kindness possible to all the religious communities, and would show much more if they were not afraid of the populace, for which reason they advise us to be prudent and not dress particular, whilst we stay in town and are likely to be seen, for fear of raising a mob even for the curiosity of seeing nuns. We have got all our best ornaments and church things safe over, without being stopped or pulled about; as have also all the other convents, their church things. But the little time we had to pack up, made us obliged to leave great part of the worst ornaments behind, as also our library, which we very much lament. Sister Anna Maria staid behind a fortnight, and had a deal of trouble in selling the goods. She has now joined us, but poor Sister Elizabeth has not come, as the doctor declared her in a

[1] The name of that part of the city of Antwerp where this Convent was situated.

dropsy, and we believe will not live long. The Catholics have been very kind indeed to us, and have almost maintained us in victuals ever since we came, besides clothing us; and nevertheless we find London very expensive, and we pay three guineas a week for our house, besides most of us lying on the ground, and several in a room. We have heard of several houses in the country, but most of them so small that we should have the same inconveniences as here, so that I can't tell where we shall settle yet. When you write, direct to Mr. Wright, and he will know where to send it, in case (which I hope) we shall have left town before it arrives.

Our dear nuns of Hoogstraeten have taken a little house called Friar's Place, by Acton, three miles from Brook Green; they are to give £30 per an.; and have only, I think, nine rooms in the house, and have to pay three pence for every pail of water. Our Reverend Mother and Sister Mary Joseph went to see them on Friday; they found them in great poverty and without having any dinner that day, for want of coals and water to dress it with. I hope Almighty God will provide something better for them soon. All the communities of Brabant and Flanders are now safe in England, as also the Friars from Tongres, who came last week with the nuns of Prinsenhof. There now remain only the Jesuits and nuns of Liege; the latter are every hour expected in the river; as they left Rotterdam several days since; and the Fathers will not be many days after, as Mr. Strickland had a letter from Father Stone, a few days ago, from Holland to inform them of their being safe (I think it was from Amsterdam he wrote). We had been in great pain about them for several days, for fear they would not have been able to get out of Mastrick, where they were for some time past. We had the pleasure to see Mr. Reeves[1] a few days ago, with two or three other Fathers. He has brought over several of the boys; he has now gone into the country. The Jesuits will open their college as soon as they can get down to their house. Sister Anna Maria brought me a few lines from dear Mon^gr^ de Villegas; he wrote it some days after we left Antwerp. It is only to tell me of his very bad state of health, and how much it increases it not to be able to write to us. I reproach myself very much for not writing to him before we left Brabant, as there is no communication at present with those parts, and the guillotine is so busy there that it would be dangerous I fear to him to receive a letter from *emigrées*, if one could find a way to send it; pray very hard for him.

---

[1] This was probably Rev. Thomas Reeve, S. J., brother of the author of the *History of the Bible*, also a Jesuit. Thomas Reeve taught at Liege, and at Stonyhurst, and died in 1826.

Tell Sister Aloysia we came over in the same ship with Mrs. Moore's community,[1] and that I like her dear friend, Sister Sales, very much indeed; she is gone now into the country with her three aunts; they have at last got a house, which Mrs. Moore sets off for to-day; 'tis where Father Newton died: Irnham.

The Liege gentlemen are arrived in the River; only a few will land; the rest go on to Hull, to their house which is that way.

The Sisters at Lierre left their convent on June 21st, of the same year, taking with them the remains of their venerated Mothers, Margaret and Ursula Mostyn.[2] Two of the Sisters proceeded to Hoogstraeten. On their arrival at the English monastery, to their great surprise, they found the community enjoying an undisturbed tranquillity, being quite unconscious of their threatened danger. They actively assisted them in packing and securing their effects, remaining there a week till they were joined by the remainder of the community of Lierre. On July 2d all left Hoogstraeten for Breda and Rotterdam, whence they sailed on the 4th, reaching London on the 6th. Some of the community repaired to a house of a friend named Cotes, and the rest were conducted by Mr. Charles Butler to his mansion in Red Lion Square, where they remained nine weeks, meeting with every attention.

After many vicissitudes and wanderings the Lierre community finally settled at Darlington, where they have built a church and monastery, and are now, thanks to a loving Providence, happily established.

---

[1] The Augustinian Nuns.

[2] See the *Life of Margaret Mostyn*, by Canon Bedingfield, edited by Father Coleridge.

CHAPTER X.

The American Carmel.

While Europe was being convulsed by the events that had succeeded each other so rapidly, and the daughters of St. Teresa were driven away from their convent homes in the Old World, the Order of Carmel was increasing in America under the protection of Archbishop Carroll, the fatherly care of Rev. Chas. Neale, and the solicitude of the prioress, Mother Bernardina Mathews. Several novices were soon admitted into the Order, who were to edify their sisters by their virtues, in the practice of which they were to end their days. These novices were Sister Teresa of the Heart of Mary, Carberry, of whom we have already spoken, Sister Mary of the Incarnation, Frasier, Sister Frances of the Divine Providence, Furry, and Sister Joseph of the Sacred Heart, Hammersley.

Sister Frances of Divine Providence, in the world Mary Furry, was born in Charles County, Maryland. Her father was Mr. Jacob Furry. She made her profession on the 18th of December, 1779, aged 22 years. She was a convert to the Catholic Faith. Mary Frasier, in religion, Sister Mary of the Incarnation, was a lay sister. She was born in St. Mary's County, Maryland, and was the daughter of William Frasier and Elizabeth Fannen, daughter of John Fannen. She was professed on the 15th of December, 1793, being twenty-two years old. Sister Joseph of the Sacred Heart, Jane Hammersley, was born in St. Mary's County, Maryland, and was the daughter of Henry Hammersley and Mary Neale,

daughter of James Neale. She made her religious profession on the 24th of November, 1794, aged 19.

Jane Hammersley was just 18 when she entered the Carmelite community; she was very beautiful and heiress to a large fortune, and consequently very much sought after. She heroically despised all these earthly advantages, and resolved to give herself to God in the austere Order of Carmel. She had a young brother, who was devotedly attached to her, and who was heart-broken when he heard of her determination. Failing in all his efforts to change her resolution, he went to the convent to see the superior, Mother Bernardina, and warned her against receiving his sister. He said he was sure she did not know what kind of a person his sister was, or she would not think of taking her into the convent. He then informed her very confidentially that his sister Jennie was very fond of pleasure, that she liked fine dresses and jewelry, and loved to look in the mirror and adorn herself, consequently, he concluded, she was not fit to be a nun. The mother prioress listened to him very kindly, but was not convinced by his arguments, and he had to leave without having attained his object. After her entrance into religion, Sister Joseph of the Sacred Heart gave herself with great ardor to all the practices of humility, always choosing by preference the lowliest occupations. She was very industrious, full of charity for her sisters, and always ready to render them service, at no matter what inconvenience to herself.

Bishop Carroll, meanwhile, ever watchful over the spiritual welfare of his children, kept up a paternal correspondence with the Carmelites of Charles County. On February 20th, 1795, he wrote them the following letter:

BALTO., *Feb.* 20th, 1795.

Hond Madam,

I received to-day your Revce favour of the 3rd inst., by which I find more and more and am pleased to observe it, that you give a thorough trial to your novices, that they may not engage

themselves by Profession before they know the extent of their obligations and the self-denials which they are to practise thro' life. This method promises as much as anything can to perpetuate in your convent the true spirit of religious perfection. I am sorry to find that, in the present circumstances of your house, you have so precarious a surety of receiving any part of Sr. Joseph's fortune.[1]

You confer a great charity on me by giving me so valuable a share in your religious exercises. No one can stand in greater need of it habitually, I may say, but lately in particular, for my health has been so bad, for more than two months, that I could do nothing for myself, and never said Mass since the middle of Dec^r., till last Sunday I began to recover considerably, but last night and to-day have been again greatly disordered, so that it is with much pain I write these few lines. I grant with pleasure to your pious community, including the Rev. Mr. Neale, and likewise to Mr. and Mrs. Brooke, the 40 days indulgence, as requested by you, for every repetition of the pious prayers, of which you inclosed a copy; but Bishops without a special license cannot make the indulgence applicable to the souls in Purgatory. Sister Felicity[2] is still with Mrs. Barry, and seems now tolerably content; I hope she will so continue.

My best respects to M. Sub-prioress and the other good ladies of your house, to F. Confessor, Mr. and Mrs. Brooke, etc.

I am with the greatest esteem and respect,

Hon^d Madam,

Yr. most obed^t. Serv^t.,

✠ J. Bis^p. of Balt^re.

On the 25th of October, 1795, the Bishop wrote the following letter:

Hon^d Madam,

On my way from Baltimore to Upper Marlboro, I met the following letter enclosed in another to myself from Simond, Hankey & Son, Bankers in London, dated London, Aug. 5^th^, and another from Kochaert & Brink of Brussels. Messrs. Simond,

---

[1] Jane Hammersley.—This fortune was afterwards received.

[2] The Barrys were great friends of Archbishop Carroll and lived at Georgetown, D. C. Sister Felicity is probably the French religious, of whom mention is made in a previous letter.

etc. desire me to draw on them for £ St. 181.10 (the £183 deducting charges), and Messrs. Kochaert & Brink inform me that the sum is for you. I shall return to Baltimore in two days time, if I can find my horses, both of which were stolen from Mr. Young's the night before last, and at my return I shall immediately negotiate a bill and remit you the money. Excuse very great haste, and present my best respects to your good ladies and Mr. Neale, to whose prayers I recommend myself. I am with great esteem,

Hon^{d} Madam,

Yr. most obed^{t} Serv^{t}.,

✠ J. Bis^{p}. of Balt^{re}.

City of Washington,
Oct. 25th, 1795.

Upper Marlboro, mentioned in the preceding letter of Bishop Carroll, is the county seat of Prince George's County, Maryland, and the place where the Bishop was born. It is situated about twenty-eight miles south of Annapolis. The City of Washington, where the letter was dated, was at that period still in its infancy. In the year 1790 the permanent seat of the federal government had been fixed on the Potomac by an act of Congress. Washington himself selected the site in 1791, and commissioners were appointed to lay out the city. There were priests then residing in its neighborhood at Georgetown College, which had been founded by Dr. Carroll in 1789.

In November, 1795, Bishop Carroll wrote to the Mother Prioress of Mount Carmel:

Balt^{re}., *Nov.* 9th, 1795.

Hon^{d}. Madam,

I was favoured a few days ago with your letter of the 3rd inst., and have had an opportunity already of forwarding the enclosed packet for Brussels. I have had the good luck to negotiate a bill for the amount of your credit with Messrs. P. Simond & C^{o}., at £168 for one hundred pounds St., which is above the current rate of exchange, now at par. Some charges have attended the transaction of this business, but these, notwithstanding the full

amount of the bill for £ St. 181.10, is hereby remitted, viz.: Dols. 831 and thirteen cents. You will be pleased to take notice that I have drawn the bill at my own risk, as being alone authorized for that purpose by Messrs. Simond & C°., and if it should be protested, the person in whose favour it was drawn will come on me for principal and damages, which by law are 15 or 20 p. c. I have no reason to expect such an event, but if it should take place you will stand between me and a loss. In a letter from Banker Wright & C°., of June 3rd, 1795, he informed me that he has debited my acct. £2.11.11 for the balance of Mr. Chas. Neale's account. As I do not know the reason or any circumstances of this business, Mr. Neale, to whom present my best compliments, will, I hope, explain them. I am exceedingly pleased at the increase of your most religious family. Every addition to it I look upon as a new safeguard for the preservation of the diocese. Be so good as to request your virtuous community to be assiduous in their petitions to heaven, that the faithful may increase in number and piety, and the Pastors in zeal, useful knowledge and truly Christian prudence. It gave me much concern to hear of Mother Sub-prioress' indisposition. I trust that God in His mercy will grant her relief, and preserve the rest of the Ladies in good health.

Allow me to add my best respects to Mr. Brooke and his Lady. I am with the greatest esteem and every good wish,

Hon^d^ Madam,

Yr. most obed^t^. Serv^t^.

✠ J. Carroll.

The Mother Sub-prioress, here mentioned by Bishop Carroll, was Mother Clare Joseph Dickenson, whose health, it appears, was generally poor.

On the 29th of September, 1796, Ann Johnson, in religion, Sister Mary Magdalen of St. Joseph, made her religious profession. She was a native of Charles County, Maryland. Her father was John Johnson, and her mother Ann Seville, daughter of John Seville. She was professed in the twenty-fifth year of her age.

On the same day Sister Ann of Jesus, Mary Ann Johnson, made her profession in the 18th year of her age. She was also a native of Charles County, Maryland, and was born of

James Johnson and Mary Ann Mudd, daughter of Thomas Mudd.

The following letter of Archbishop Carroll appears to refer to a novice or postulant, who was to be sent home from the noviciate. It is dated from Baltimore, and reads as follows:

BALT^RE., *Jan.* 28^th, 1797.

Hon^d. Madam,

I expected that the bearer of this had been gone for his Sister long since, having informed him ten days before Christmas that his Sister could not remain with you longer than the New Year.

A person in this town has a negro or mulatto woman with her daughter, about eleven or twelve years old. The woman is an able wench, fit for coarse work and drudgery, and of an honest character, and, at present, of religious comportment; tho' I suspect, but do not know that she has been heretofore unguarded in her manners, and that the child is the consequence of her immorality. They are both from the French Islands, but speak some English; the girl is said to be very promising, excellent already at her needle, at ironing cloaths and washing, proportionably to her strength. Their mistress, being very religious, desires to secure them from contagion by making an absolute gift of the Mother to your community, whom she does not wish ever to be free; and the daughter, she likewise, will dispose of to you on the following terms: to be kept in your service till she is 25 years old; if she behave well till that time, then you give her entire liberty, provided she can be married immediately, as you, or the Rev^d. Mother of the time being, may approve; but if she behave not well, the Community may keep her in bondage at their discretion. If on these terms, the woman and daughter will be accepted by you, you will be pleased to give me notice.

I take this opportunity of offering my fervent wishes in your favour, and that of your holy community for a happy New Year; and I request a share in your good prayers. Mr. Neale will consider himself included in this sentiment, and may I request you to present my respects to Mr. and Mrs. Brooke. I am with the greatest esteem and with fatherly affection for the virtuous ladies under your exemplary direction,

Hon^d. Madam,

Yr. most obed^t. S^t. in Christ.

✠ J. Bis^p. of Balt^re.

In the year 1797 death paid its first visit to the infant community of Maryland. The first fruit that ripened for heaven, in the garden of Carmel, on the soil of the United States, was Sister Mary Magdalen of St. Joseph, Johnson, a religious remarkable for her fervor. She was twenty-five years old when the Divine Bridegroom summoned her to the celestial nuptials, and she had been one year and eleven months in religion. She died on the anniversary of the day, on which she had received the habit, August 22d, 1797. Her mortal remains were laid to rest in the secluded cemetery of the convent, within the enclosure.

The following year Archbishop Carroll addressed to his Carmelite daughters another letter, which we here reproduce:

BALTIMORE, *June* 7th, 1798.

Hond. and Rev. Madam,

Having received, a few days ago, the enclosed letter, I cannot forward it without making some apology for my long silence, which I beg you and your holy community to attribute, not to any forgetfulness of the edification which your truly religious conduct affords to all who are witnesses of it, nor to any unconcern for your welfare, but solely to the incredible tiresomeness caused by my numerous correspondence, and to my having had nothing particular to recommend to you.

I returned from Norfolk a few days ago. A zealous Catholic there, Mr. Robertson, begged me to forward to you eight dollars, as a small tribute of his esteem and confidence in your prayers. Not being able to make out that sum in a bank note, I enclose one of ten dollars, hoping thereby to share in those prayers.

Some time ago I had a message from the worthy Bishop of Antwerp. He was then at Rome, and was anxious to be informed of your situation. But later events must have driven him from that Asylum, and God knows where he has found another.

After receiving your answer about the negro woman offered to you, I was surprised at being told that the donation was to take place only at the death of her present Mistress, who, for ought I see, is as likely to live as long as most of your holy community. Present, if you please, my respects to the Rev. Mr. Neale, and

Mr. and Mrs. Brooke. I need not add that I have the greatest reliance on the prayers of your dear daughters in J. C.

I am with the greatest esteem and respect,

Madam,

Yr. most obed^{t} Serv^{t}

✠ J. Bis^{p} of Balt^{re}.

The year 1798 witnessed the admission into the Order of Sister Stanislaus of the Mother of God, Elizabeth Aprice. She was born in St. Mary's County, Maryland. Her parents were Benedict Aprice and Ann Wathen, daughter of Hudson Wathen. She made her profession in the 23d year of her age, on the 16th of July, 1798.

The following year, Sisters Ignatia of the Immaculate Conception and Agnes of the Presentation, made their vows. The former, called in the world Mathilda Boarman, was a daughter of John Boarman and Sarah Neale, daughter of William Neale. She was born in Charles County, Maryland. She was professed on the 8th of December, 1799, in the nineteenth year of her age. Sister Agnes of the Presentation, Elizabeth Harriet Boarman, made her profession the following day, in the nineteenth year of her age. She was a native of Charles County. Her father was Raphael Boarman and her mother Dorothy Smith, daughter of Basil Smith. This good Sister entered the community at the early age of eighteen, despising all the bright prospects that the world held out to her, and leaving a life of ease and affluence to become poor and lowly in the house of God.

CHAPTER XI.

Increase of the Community.

When the nineteenth century began its course, the monastery near Port Tobacco, Maryland, contained the following religious: Mother Bernardina Mathews, the Prioress; Mother Clare Joseph of the Sacred Heart, Dickenson; Sister Mary Eleonora of St. Francis Xavier, Mathews; Sister Mary Aloysia of the Blessed Trinity, Mathews; Sister Teresa of the Heart of Mary, Carberry; Sister Mary of the Incarnation, Frasier; Sister Frances of Divine Providence, Furry; Sister Ann of Jesus, Johnson; Sister Joseph of the Sacred Heart, Hammersley; Sister Stanislaus of the Mother of God, Aprice; Sister Ignatia of the Immaculate Conception, Boarman; Sister Agnes of the Presentation, Boarman; and two novices: Sister Mary Magdalen of St. Joseph, Johnson; and Sister Martha of the Holy Cross, Hagan. In the ten years of its existence, the institution had acquired eleven members, one of whom, Sister Magdalen of St. Joseph, had died a little more than two years previous. Another Miss Johnson had entered the community and taken the name of the deceased Sister. In all, the community numbered fourteen.

On the 25th of April, Sister Mary Magdalen of St. Joseph, Elizabeth Johnson, made her profession. She was born in Charles County, of John Johnson and Ann Seville, and was a younger sister of Sister Magdalen Johnson, who had died a few years previous. She made her profession in the 21st year of her age.

Mother Bernardina had now the happiness of beholding her work completed and blessed by God. The community was established upon a solid basis; she could, therefore, aspire to the rest she had so well deserved. That day of everlasting repose was not far distant, for, in the same year, she was called by God to exchange her earthly habitation for an immortal one. She was afflicted with a cancer in the breast, which she suffered in secret, until she was forced to reveal it. She died an edifying death on June 12th, 1800, and was buried in the convent cemetery. She was in the 68th year of her age, the forty-fifth of her religious profession, and had passed twenty-eight years as prioress, eighteen in Europe and ten in the United States.

After the death of Mother Bernardina, Archbishop Carroll named Mother Clare Joseph Dickenson prioress, and empowered her to appoint the sub-prioress and discreets. In accordance with this, Sister Aloysia became sub-prioress, and Sisters Eleonora and Teresa depositaries. Some time previous to this the Bishop had paid a visit to the monastery.

On the 25th of November of the same year, Sister Martha of the Holy Cross, Winefred Hagan, was professed in the 28th year of her age. She was a native of Charles County, and the daughter of Thomas Hagan, by his wife Grace Gwynn.

Letters of the period, which passed between Maryland and Lanherne, in England, give us an insight into the domestic life of the good Sisters at Mount Carmel. Thus, in the year 1800, Sister Teresa of Jesus writes from Lanherne, where the Antwerp community had established itself, to the Mother Prioress in Maryland: "I wish we could spin as you do, for the cloth we buy in England is very dear, and neither strong nor warm."[1] She also acknowledges the receipt of a letter

[1] While engaged in spinning, the nuns were in the habit of keeping an open book before them, and in this way they learned the Psalter and many prayers.

from her namesake, Sister Teresa of Jesus, Carberry, and adds: "It made me acquainted with the good and profitable manner in which you spend your time, which your own humility would never have told me of. Your little mother, Sister Anna Maria,[1] was highly pleased at your inquiries after her, and begs her affectionate respects, desiring you will be a tender mother to your children."

The same Sister wrote in 1802, to Sister Teresa of Jesus, Carberry, complimenting her on the manner in which her community had celebrated the jubilee of their Reverend Mother. This jubilee was the celebration of the 25th anniversary of profession of Mother Clare Joseph Dickenson, who made her vows on June 3d, 1774. It occurred in 1799. From the same letter we learn that the nuns had, on the occasion, beautifully decorated the recreation room, the choir, refectory and cell of the Reverend Mother. The letter continues: "To be sure your good Angels inspired and helped you, for no doubt it was a sight pleasing to them to see the love and union with which you were all exerting yourselves to celebrate the jubilee of your beloved mother's sacred vows to her Heavenly Spouse, and sung their canticles with you; for I think it was impossible you should each have performed so well and properly, having never seen anything of the kind. At the same time it shows what a natural ingenuity and taste you all have."

The Sisters in England were very much pleased with these signs of affection shown to Mother Clare Joseph, for Sister Teresa Coudrey writes to Sister Teresa Carberry: "I am quite delighted that my dear American Sisters have thus excelled in their attempt to honor their dear and amiable prioress, to whom, under God, they owe so much

---

[1] This was the Sister who had been left at Antwerp to regulate the affairs of the community, when the Sisters were obliged to fly before the fury of the French Revolution. She died in England, October 5th, 1822, in the 81st year of her age.

for their present happiness. Yes, my dear, I am sure you are sensible of how many cares and troubles it has cost her Reverence to procure your establishment, although she was not your first actual superior. And I am sure you can never too much show your gratitude, respect and love to her for the same; though I know all the reward she wishes and asks, is that her dear children prove true and fervent daughters of our Holy Mother, St. Teresa, and exact observers of the Holy Rules and Constitutions you have had the happiness to profess to. And this is a consolation which I do not doubt you each one strive to give your dear superior; and yourself, in the first place, who having the honor to stand the first in the profession-book are a kind of model for all the rest to look at. I wish you therefore, my dear Sister Teresa, the perfection which our first professed at Antwerp, who was also called Teresa, arrived to, which was very great, as your dear Reverend Mother can tell you from her life. I humbly beg you will have the charity to pray for me, who am, my dear, an object of charity from my great defects and negligence in this my holy and happy state. I do not know anything which gives me a spark of fervor sooner, than by thinking that you, and the rest of my dear Sisters, whom I name in my poor prayers have the goodness to remember me in their much better ones, and in thinking that you all love and serve your Divine Spouse and mine with all your hearts and souls."

About this period a request had been sent to Rome to have the Confraternity of the Scapular established at the Carmelite Convent. It was, however, not granted, for the reason that it seemed unbecoming for a promiscuous assembly to meet at a convent chapel. Thus wrote Cardinal Borgia, Prefect of the Propaganda, March 12th, 1803, to Bishop Carroll, replying to his letter of November 25th, 1802.

As a rule, Mother Clare Joseph did not enjoy good health, but as it appears from contemporary letters, was frequently in a state of great suffering. On January 21st, 1801, she wrote to Archbishop Carroll:

"On the 29th of November last, I had the honor of addressing y^r^ Rev^ce^ a few lines, and forwarding the same by the favor of the Rev^d^ M^r^ Ashton, wherein I informed y^r^ Rev^ce^ of the Solemn Profession of our 3^rd^ lay Sister Martha of the Holy Cross, alias Win: Hagan, which took place on the 25th of the above said month, as also of many solicitations from several who wish to join us in our happy solitude, amongst others, Miss M. Bradford, who is to be admitted on the 3^rd^ of Feb^ry^, there being at present a vacant cell, and the choir sufficiently enlarged by taking in the old Chapel, and Building a new one, w^ch^ tho' small is much admired for the neatness of its form and fashion. I cannot but flatter myself with the pleasing hopes, that your Rev^ce^, during the course of the ensuing summer, will find some leisure days to spend with your Teresian Daughters on Mt. Carmel, and bestow on them the much desired favor of blessing their little church or Chapel. Your heavy burthen being, as I hope, somewhat lightened by the assistance of y^r^ most worthy Coadjtr., the Rev^d^ L. Neale will facilitate the execution of the promise y^r^ Rev^ce^ was so obliging as to make us some years past."

On the 30th of September, 1801, Callista Harrison, in religion, Sister Ambrosia of the Visitation, made her profession in the 24th year of her age. She was the daughter of Samuel Harrison, by his wife Rachel Harrison, daughter of Richard Harrison. She was born in Anne Arundel County, Maryland.

The next year three novices made their profession. The first was Sister Juliana of the Blessed Sacrament, Eleonora Hammersley, daughter of Francis Hammersley and Eleonor Pile, daughter of Joseph Pile. She was a native of Charles County. She made her vows on the 27th of January, 1802, in the twentieth year of her age.

On the same day Sister Margaret of the Angels, Araminta Edelin, was professed. She was the daughter of Richard Edelin and Sarah Harrison, daughter of Richard Harrison. She was born in Charles County, and was in her twenty-fourth

year at the time of her profession. She very cheerfully abandoned many worldly advantages, despising a life of ease and wealth to embrace the labor and poverty of Carmel. Her director was Father David, afterwards Coadjutor-Bishop of Bardstown. He was a Sulpitian and attended several congregations in the southern counties of Maryland.

On the 13th of the following July, Sister Austin of the Purification, Mary Bradford, made her vows in the 26th year of her age. She was born in Prince George's County, Maryland, of Henry Bradford and Eleonora Boarman, daughter of Bennett Boarman. She was a cousin of Archbishop Carroll.

The following year, on the 22d of August, Sister Angela of St. Teresa, Ann Mudd, was admitted to her religious profession in the 26th year of her age. She was a native of Prince George's County. Her parents were Thomas Mudd and Ann Mitchell, daughter of Benjamin Mitchell.

The following letters of the Bishop were written two years later:

Hon^d^ and respected Madam,

On my return home, the 15^th^ of this month, after an absence of more than three months, I had the pleasure of meeting here, with your esteemed favour of the 27^th^ of Nov^r^, and was very happy to find that you, and your dear children and Sisters in Christ continue to experience the blessings of heaven by the increase, it pleases Him to give not only to your numbers, but, as I fully persuade myself, by an increase of grace and heavenly favour in His sight. Let Sr. Angela be informed that I sincerely congratulate her on the happiness she now enjoys, and hope that it is a prelude to that which will hereafter be the reward of her fidelity to the engagements into which she has entered.

I do not remember upon what authority I undertook in 1794 to grant the privilege of serving Saints whose office is not in the Roman Calender. I suppose, however, that as *it was your usual custom in Europe* (these are your words), I concluded from that circumstance that the privilege had come first from the Holy See, and afterwards had been recognised by the respective Bishops in their Dioceses. In that case, I renew the permission, not for any stated term of years, but indefinitely. As you feel a warm interest

for the progress of religion and piety, allow me to solicit your grateful thanks to the author of every good gift for the consolation afforded to me in my late Visitation, and particularly at Boston, and in the province of Maine, where not only is the Church enriched by the multiplication of its members, but much more by their exemplary manners and fervent piety. Every where indeed the harvest is great, but alas, the labourers are few.

I recommend my Diocese and myself to the prayers of your most religious community, and implore for them the blessings of divine Providence, assure them of my greatest esteem, confidence and attachment, but will name none in particular but M^r^ Subprioress, for fear of omitting any of those who enjoy a full portion of my veneration for their virtuous and religious conduct. I remember, however, that I made a promise to some of sending them, if possible, crucifixes, &c. Let me hear if my promise was complied with; for it is not easy to obtain such things. Present to the Rev. Mr. Neale my respects, who am with great esteem and veneration,

Rev. and hon^d^ Madam,

Y^r^ most obed^t^ Serv^t^,

✠ J. Bis^p^ of Balt^re^.

BALT^RE^., *Dec.* 20^th^, 1803.

BALT^RE^., *Sep.* 23, 1804.

Rev. and hon^d^ Madam,

I have much pleasure in forwarding to you the enclosed letters received to-day from N. York, under cover of one from the Rev. Mr. Rob^t^ Plowden[1] of Bristol. At the same time I have to inform you that I lately received an answer from Rome to your request, that a Confraternity of the Scapular might be established in your church. This request is not granted, because, says the answer, it is not customary to establish any such Confraternities in the churches of Religious women, as having a tendency to make them too public and to produce an intercourse with Seculars occasioning thereby dissipation and relaxation of religious discipline.

---

[1] Rev. Robert Plowden was the elder brother of Rev. Charles Plowden, S. J. He was born in 1740, and entered the Society of Jesus in 1756. He was for some time confessor of the Carmelite nuns at Hoogstraeten. For nearly thirty years he labored at Bristol, England. Unfortunately, remarks made in the pulpit on the pastoral letter of his Bishop, on Sunday, the 15th of December, 1813, caused him to incur the displeasure of the authorities. He died at Wappenbury, on June 17th, 1823.—*Oliver.*

You solicited other grants from Rome, as I did myself for the Diocese generally, of which no notice is taken in the answer to me. Hence I am led to conclude that many of my letters have miscarried.

Assure your pious community of my earnest solicitude for the continuance of their happiness and increase in all holiness, and recommend me to their most fervent prayers. I am with great respect and esteem,

Rev. and hon^{d} Madam,

Y^{r} aff^{te} Fr. and Servant in Christ,

✠ J. Bis^{p} of Balt^{re}.

My best respects to the Rev. Mr. Neale.

P. S.—After finishing the above a packet from Rome was received, containing duplicates of papers, which had not before reached me. Amongst them is one containing a grant of the indulgences which you solicited for your church, the original of which grant is here inclosed and will be translated for you by your Rev. Fr. Confessor.

CHAPTER XII.

Passing Clouds.

The life of man on earth, as well as the life of communities and nations, is a constant vicissitude of joy and sorrow; scarcely has a consolation been tasted, when the bitterness of sorrow, mingling with joy, deprives it of its sweetness. Grief and pleasure succeed each other as the waves of the ocean. Even those dwellings of peace where happiness is found, as perfect as it can exist on earth, form no exception to this rule. As children of Adam we must all submit to the inevitable, and in time of peace prepare for war. Our Carmelite community, reposing on the summit of its solitary Carmel of Maryland, was soon to be disturbed in the enjoyment of its tranquillity by unforeseen events. Their benefactress, Madame de Villegas de Louvrange, was no more; in the year 1803 she had followed her cousin to the grave. By her will she had left the sum of 21,625 florins, together with her jewels, to the Carmelites of Maryland. This was a gift of her cousin and herself. Contrary to her pious expectations, as well as those of her illustrious cousin, their heirs contested the will, and unfortunately it was declared null, the law, it seems, not acknowledging a will made to a community. It appears, however, that for some reason or other the Carmelites neglected to sustain their right to the money, for in a letter, dated from Brussels, June 6th, 1804, Mr. J. de Wagenier complains that, although he had in the month of October, of the preceding year, informed them of the matter, stating that the heirs had placed it in his hands, and requesting them to

vindicate their rights, he had so far received no answer from them. In this letter he repeats the request. Whether after this, the nuns took any steps in the matter, we know not. The will at all events was declared null. However, in the year 1805, the heirs offered by letter to pay them a portion of the amount, namely, about 2,722 florins, at 4 per cent. interest, on condition that the community would charge itself with three anniversaries mentioned in the will of Madame de Villegas de Louvrange. In 1806 a compromise was effected between Mr. de Wagenier and Mr. de Swerte, the lawyer who acted for the community, in virtue of which the Sisters obtained 5,000 florins, leaving them, after their expenses were deducted, a balance of a little more than 4,713 florins, which they received. The obligation of the anniversary masses was accepted.

Scarcely had this cloud passed over, when another, and a darker one, rose above the horizon. Father Charles Neale, like Archbishop Carroll, and several of his brother priests in Maryland, had been members of the Society of Jesus up to the time of the Suppression. Nations and their sovereigns had conspired against this Society. It was suppressed in Portugal in 1758, France followed the example in 1762, Spain and Naples in 1767, and Austria soon afterwards. Clement XIV, finding himself pressed on all sides, yielded to the fury of the storm, and by his brief of July 21st, 1773, *Dominus ac Redemptor*, suppressed the Society of Jesus. The sons of St. Ignatius became then like sheep without a shepherd, scattered over the world. Nevertheless they clung together in smaller bodies, patiently awaiting the day that would behold their resurrection.

In America several of the ex-Jesuits formed among themselves a temporary or provisional organization with a superior, who was clothed with the power of appointing the members of the associated clergy, to the different stations within the provinces of Maryland and Pennsylvania.[1]

---

[1] Clarke, *Lives, etc.*

With the permission of Pius VII, the Society of Jesus was revived in Russia in 1801. As soon as Bishop Carroll had learned of this, he begged the superior, Father Gruber, to re-admit the Fathers living in the United States. He added that the property of the Society was preserved almost intact, and that it would support thirty religious. The letter which the bishop and his coadjutor, Leonard Neale, wrote to this effect, is dated May 25th, 1803. They requested that Father Gruber would send a Father to be the superior of the American Jesuits. There were at that time only thirteen Jesuits in Maryland, and nearly all broken with age and missionary toils. Father Gruber allowed them to re-enter the Society, and Fathers Robert Molyneux, Charles Neale, Charles Sewall and Sylvester Boarman, availed themselves of the permission. Father Molyneux was appointed superior.[1] This was in 1805.[2]

Of course the hearts of the Carmelite Sisters were filled with joy at the happiness of their beloved Father; but if it is true that every cloud has a silver lining, it is no less certain that in this valley of tears joy is frequently followed by sorrow, and thus it was in this case. The new superior, Father Molyneux, thought of removing Father Charles Neale to another position, by appointing him master of novices. The good Sisters addressed a letter to Father Molyneux, earnestly entreating to be allowed to retain their spiritual Father. To this they received the following reply:

St. Thomas Manor, *June* 15th, 1806.

Honoured Madam,

Your kind but truly afflicting letter of last Friday was faithfully delivered by Moses. Afflicting to me, as much as the subject on which it dwells is to yr Reverence and yr virtuous community. Yr fervent and earnest supplications for retaining with

---

[1] De Courcy, Shea. [2] Clarke.

you, y^r^ inestimable Father and generous Founder, are natural and excusable.

Unfortunately two important and precious interests meet in collision between two friendly parties; each alike anxious for the welfare and prosperity of each other. On w^ch^ side the balance is to preponderate, is it difficult to determine? Self love will say, in my favor, but a well regulated prudence might say otherwise. One of my subjects, my *choicest hope* has been lent to you for y^r^ *special benefit*: has fulfilled the charge committed to his care, and established you on a firm and safe foundation. Does not the same God like charity call for a return of his services to be repaid to an Order so friendly to the family of St. Teresa? W^d^ not she in our present distress lend every assistance and make every sacrifice to promote our reestablishment for the greater glory of God and relying on his sweet and never failing Providence for the preservation of her own Children? Wherefore in full confidence, that y^r^ Reverence and pious Community relying on the Divine protection for y^r^ best and nearest interests, will, with perfect resignation to the holy will of God, not endeavour to throw any obstacles in the way to what I and others deem essential to the very existence of our *Society* in this Country: a Religious Order once so serviceable in the Church of God in the conversion of Nations to the faith of Christ. To which same end while you contribute y^r^ fervent prayers to Heaven, may they, after the example of th^r^ Forefathers, bestow th^r^ unceasing labours and fatigues in union for obtaining the same common end, *their own and Neighbors salvation.* However not to deviate from any former promises, if any way can be devised not to deprive you of y^r^ Father, and answer at the same time the pressing exigency of our weak and infantile Society, I shall be the first to concur in any plan, it may please Alm. God to suggest to the minds of those concerned. For this end I recommend to y^r^ Reverence and good Community after first having had recourse to the throne of mercy to apply all the power of friendly persuasion to our common Superior, the worthy Bishop of the Diocese, and his presumptive Successor, the Reverend Coadjutor. Y^r^ Father understands and can explain what I allude to.

With great respect and esteem, I remain,

Rev. and honoured Mother,

Y^r^ Reverence's most obedient and humble servant,

ROBERT MOLYNEUX, S. J.

It had been suggested that the novitiate of the Society should be established near the Carmelite monastery in Charles County.

This plan, however, was entirely disapproved of by the Bishop, as we learn from his letter. He writes thus:

BALT^RE., *June* 29^th, 1806.

Rev^d and hon^d Madam.

Your esteemed favour of the 19^th of this month was found by me here at my return from a long excursion on the 26^th. It contained information very material to your most religious community, neither known before or suspected by me, but which was confirmed by other letters received at the same time. I do indeed consider myself bound to bestow a particular and paternal solicitude and tender regard on the Spouses of Jesus Christ, who have committed all their dearest interests to the care of their ecclesiastical Superiors; and such was my opinion of the usefulness of the Rev. Mr. Neale to your community that I long since, indeed ever since his arrival abandoned all thoughts of assigning any employment to him incompatible with his services to you. But he is no more at my disposal, his regular Superior may require his removal without consulting me, and it seems he has exercised, or at least intends to exercise that prerogative, since without advising with me, he has adopted the resolution mentioned in your letter. Remonstrance and entreaty are all that is left to me, and these I have used in an address written yesterday, and which will be submitted to his consideration. Your prayers may give it an effect, which without them it probably will not produce. However, I could not reconcile it to my opinion to advise the settling of the Novitiate at Mr. Brooke's old mansion, for tho' I should be fully assured of the precautions of your religious prudence, not only against communication of any kind, but against every appearance of its possibility, yet the nearness of the two houses would afford in such a country as this, an inexhaustible source for reproach, suspicion and calumny. The expedient which I have suggested for preserving to you Mr. Neale, is of a different nature; and perhaps it will make an impression on Mr. Molyneux, if he will only act from the impulse of his own judgment, and it be backed by a pathetic representation to him in your name and that of your community. To render these means more effectual, let me recommend to you to use some very persuasive argument to draw him to your house, where you might explain to him fully the disadvantages, which would inevitably ensue from Mr. Neale's departure.

Wishing most earnestly your deliverance out of your present embarrassment, and praying to Alm. God to grant his choicest

blessings on yourself and your pious community; and presenting my particular respects to the Rev^{d} M. Sub-prioress, begging a share in the prayers of all. I am with high esteem and confidence,

Rev^{d} and hon^{d} Madam,

Y^{r} most obed^{t} S^{t} and Fr. in Christ,

✠ J. Bis^{p} of Balt^{re}.

P. S.—Mr. Beeston, now confined with gout, presents his respects to yourself and all the Ladies with you, and both of us offer the same to the Rev^{d} Mr. Neale.

This cloud of sorrow soon passed away; for Father Molyneux, yielding to the entreaty of Bishop Carroll, did not insist on the removal of Father Neale, so that the Carmelites had the happiness of beholding their beloved director still longer in their midst. Witness the following letter:

Reverend honoured Mother,

I remit the enclosed consolatory, and very polite and courtly letter of our good and condescending Bishop. I submit to his will in y^{r} favor, tho' perhaps something is due to me, from having recommended F^{r} Neale to our Gen^{l} as a fit person to direct our Noviciate. I congratulate you on the event, and hope y^{r} pious prayers will amply supply for y^{r} gain and our loss in the services of your F^{r}. I remain in haste,

R^{d} and honoured Madam,

Y^{rs} and Community^{s} most obd^{t} and h. servant,

R. Molyneux, S. J.

July 14th, 1806.

Father Molyneux appointed Father Neale Vice-Superior over all the Jesuits in Charles and St. Mary's Counties, as we learn from the letter we here insert:

To Rev. F. Charles Neale.

Rev. D^{r} F^{r}.

I think it expedient in my present situation to appoint you Vice Superior over all our Brethren in Charles and St. Mary's

Cy^{s}, with all the powers, spiritual and temporal, granted to me by the Gen^{l} of the Society of Jesus, and do hereby appoint you as such.

If you have any instruction for the Master of Novices, send them forward. Take care to secure payment for my horse and Sulky, also the debt due to College from Mrs. Hagan, to whom I write by this opportunity. My respects to R^{d} Mother, etc. Adieu in haste,

ROB^{T} MOLYNEUX, S. J.

Oct. 1st, 1806.

P. S.—The Noviciate begins 10th day of this month, Feast of S. Francis Borgia.

You may begin at the same time and pray for the happy issue of this first beginning. But you must come hither to make y^{r} profession.

R. M.

Rev. Chas. Neale made his vows as a professed Father of the Society of Jesus, in the Church at Georgetown, before a numerous assembly, on November 13th, 1806. The relations between the Carmelites and the Jesuits continued to be of a very friendly nature. The following interesting letter will prove this:

GEORGETOWN, *Sept.* 2nd, 1807.

Reverend Mother,

We received by the means of the Rev^{d} Mr. Pile & George King the promised vestment in the best order; with what joy, it is not easy to describe. The present is the more valued by our grateful Novices, because it comes from the holy Mount Carmel. They all, & I especially wish for an opportunity of testifying the sentiments of our liveliest gratitude by something more than words; if ever Providence puts it in our power to do so, there is none among us, who shall not think himself happy. In the meantime I am confident, St. Ignatius will not let himself be overcome by the generosity of St. Teresa, & he will be no less concerned towards the promoting of her faithful Daughters, than she was for the advancement of this little Society whilst in life.—I am very grateful for your Reverence's letting me know the news concerning these three friends of mine, & I take the liberty of joining here a letter for Sister Mary Theresa, to whom I beg your Reverence to be so kind as to send it, whenever an occasion

offers—Rev^{d} Father Molyneux sends his kindest regards to the Rev^{d} Mother; he knows pretty well what has become of the Cassock because it renders him very good services.

With regard to the terms agreed to, there shall be nothing wanting, & Mt. Carmel shall always have in our Annals the first rank among the benefactors of our Noviceship. I finish by recommending myself & our little flock to your Reverence's, & holy Community's pious remembrance. Thus it will come to pass, that so many fervent servants of God lifting up their hands in holy prayers, the Soldiers of Jesus Christ will prove victorious against his enemies.

Believe me to be with the highest esteem & liveliest gratitude, Reverend Mother

Your most humble, & grateful servant

ANTHONY KOHLMANN, S. J.

Rev^{d} Father Molyneux, jointly with Father Epinette, & the other Reverend gentlemen present to the Rev^{d} Fr. Neale, the Rev^{d} Mother, & her pious Community their most respectful civilities.

P. C. Being called to Alexandria in this moment, I cannot send the letter for S^{ter} Mary Theresa but after some days.

In the year 1807 the Community was visited by death, for the third time since its existence. Another of the foundresses, Sister Mary Eleonora of St. Francis Xavier, Mathews, niece of Mother Bernardina, departed this life, October 28th, 1807, in the 50th year of her age, and the 20th of her religious life. She died quite suddenly of heart disease. Having retired at night in her usual health, she was found next morning dead on her couch, her face resting on her crucifix.

God, however, raised up new members to supply the place of those, whom in course of time, it would please Him to call from this life to eternity. The year that witnessed the death of Sister Eleonora, beheld also the admission into the Order of Sister Euphrasia of the Infant Jesus, Mudd, and the following year, that of Sister Ursula of St. Albert, Mudd. In 1807 Mother Clare Joseph wrote to England: "We are twenty in community; sixteen professed, three lay-Sisters, and two strong, healthy, robust, pious, well-disposed choir novices of

such a stamp, as I confide, will prove fit props to keep up all our holy observances. . . . We expect shortly another novice who bears a very excellent character." The same letter gives us some further information concerning the state of the community. "Without rent or revenues," she writes, "we depend on Providence, and the works of our hands, productive of plentiful crops of wheat, corn and tobacco, a good mill supplying our large and healthy community with every necessary of life. . . . We raise a large stock of sheep, yielding a considerable quantity of wool, black and white, which we spin and weave, to clothe ourselves and negroes. The situation of our monastery is pleasant, rural and healthy, being on the top of a high hill. We have excellent water and a very extensive enclosure, containing near three acres of land. The place is solitary, suitable to our eremitical Order. We are seldom troubled with visitors, their curiosity being long since satisfied, so that we are left in peace and without molestation from any quarter, though it is to be feared we shall not continue to enjoy our accustomed tranquillity, if England and this country should unfortunately commence a war, which is at present in debate. . . . We shall endeavor to avert this blow, in all appearance dreadful to the welfare of this country, by storming heaven, soliciting the help of all your good and fervent prayers, that no such misfortune may befall us. I hope Bonaparte's reign is expiring; we hear that he has lost his army in a battle with the Russians, who have gained a considerable victory over him." She also asks the English nuns to send her breviaries, diurnals, crucifixes, beads, pictures, etc.

Another difficulty arose about the same time, from the fact that the property of their mill, situated at a short distance from the convent, was disputed.

A letter, dated at Lanherne, March 18th, 1808, brought the news of the death of the old friend and benefactress of the American Carmelites, Sister Teresa of Jesus, Coudrey. She died at Lanherne, on March 3d, of the same year, having been twenty-five years a professed Sister of the Order. She

remained a warm friend of the foundation in America, and kept up to the end a correspondence with her Sisters in Maryland.

From the following letter of Father Molyneux, we learn the condition of the Novitiate at Georgetown:

✠G. T. C., *Feb.* 23rd, 1808.

Honoured Madam,

P. C.[1]

I profit by the favorable opportunity of my good & trusty friend Dicks, coming down to visit his wife & children to salute yr Reverence, & all & every one of your holy Community, & to thank you & them for the share I & mine have enjoyed in yr pious prayers & Religious exercises for the prosperity & increase of our little Society. Our Novices also salute you. Four of whom are going through the second year of the Study of Theology—namely, two Fenwicks, Spink, & Eddin, four others are employed in teaching the classes, Greek, Latin, French, Writing, Arithmetic, & Mathematics—five others are strictly confined to the Exercises of the Noviceship under the care of the Revd Father Francis Neale, & Anthony Kolhman, Father Epinette is the Professor of Divinity, Spiritual Father, & Instructor of our young Students: he is the Chaplain of the latter, & I of the Novices. We have also two Lay Brothers in the 2nd year's Noviceship, one is the Clerk, the other our Cook, two also in the first, one a good Carpenter, the other a shoemaker, besides Br Mobbery, who is at St. Inigoe's in quality of Catechist, & House Steward. There are two other postulants for the same degree.—We are at present in good health, & I have reason to thank God, that all appears to go on with edification, *Ad Majorem Dei Gloriam.*

I have been thus particular knowing it will afford much comfort to yr Revce & all yr good and worthy subjects, to whom & everyone I send my blessing, & most respectful compliments, & have the honour to remain

Yr & their

Most humble & obedient Servant

Robt Molyneux.

P. S.—Good Dick is desirous of delivering this with his own hands to afford him an opportunity of begging some of yr choicest

[1] *Pax Christi:* The Peace of Christ.

garden seeds, also grafts of your best fruit trees as peach, apple, & cherry. Respects to Fr. Charles etc. . . . Tell him we want wheat, & money, & everything, St. Thomas can send us. *Domine salva nos, perimus.*

The circumstances of the College at this time are such, as Dick cannot be spared to enjoy his intended *Visit.* I wish all good religious persons w^{d} be willing with the same humble resignation to submit to unforeseen disappointments.

R. M———x.

On the 21st of June, 1808, two Sisters made their profession. They were Sister Anastasia of St. Joseph and Sister Euphrasia of the Infant Jesus. The name of the former was Teresa Bevins. She was the daughter of Henry Bevins and Rebecca Cook, and was born in Montgomery County, Maryland. She made her profession in the 24th year of her age. Sister Anastasia became a very exemplary religious. Sister Euphrasia of the Infant Jesus, who made her profession on the same day as Sister Anastasia, was Ann Mudd, a native of Charles County, Maryland, and daughter of Henry Mudd and Aloysia Mahony, daughter of Basil Mahony. She was twenty-six years old when she made her profession.

Towards the close of the year 1808 Sister Ursula of St. Albert was added to the number of professed religious of the Order of Mount Carmel in Maryland. Her name was Rebecca Mudd. She was a daughter of Clement Mudd and Mary Pidgeon, daughter of John Pidgeon. She made her profession on the 8th of December, 1808, in the 34th year of her age.

CHAPTER XIII.

The Stream of Events Flows On.

Reverend Robert Molyneux, the first superior of the Jesuit Order, after its restoration in the United States, died at Georgetown, D. C., December 9th, 1808. Father Charles Neale was appointed to succeed him. We owe to the investigations of our celebrated historian, John Gilmary Shea, the knowledge of the fact that Father Brzowski, the general of the Jesuits, who resided in Russia, wrote a very strong letter to Father Neale, directing him to relinquish the direction of the nuns. The matter, however, appears to have been satisfactorily settled, for Father Neale continued in his position at Mount Carmel. Three years after, when another Father of the Society succeeded him as superior, he obtained permission to continue in the direction of the monastery he had founded, and there remained until his death. The brother of Father Charles Neale, Leonard, had become coadjutor of the Archbishop of Baltimore, in the year 1800. He resided at Georgetown,[1] where he had founded the first convent of the Visitation Order in this country. A letter of his, of the year 1807, to the superior of the Carmelites, reads as follows:

Geo. T., *May* 6th, 1807.

Rev^d & D^r Madam,

Your kind favour of the 4th inst. was received this morning. It gives me singular pleasure to hear of the increase of your

[1] De Courcy, Shea.

Com^ty & to see the chosen of God fleeing from Judea or the wicked world unto the mountain of solid virtue or perfection. May all who receive the precious influence of Divine grace fully co-operate with the call of Heaven inviting them to a strict union with Jesus. You, therefore, have my full consent to receive Miss Nancy Mudd on trial & at the same time I appoint the Rev^d Fr. C. Neale to examen the postulant before her admittance. Accept for yourself & worthy Community my best wishes & such a blessing as Heaven will permit me to impart. My affectionate compliments to my B^r Charles, & believe me with all esteem

Y^r most ob^dt H. S^vt in Xt Jesus,

✠ Leon^d Neale, *Bish^p of Gortyna.*

P. S.—The Sisters of the Academy present their compliments to y^r R^vee & Community begging a continuation of your prayers in their favour.

Miss Nancy Mudd, mentioned in the preceding letter, was Sister Euphrasia of the Infant Jesus, who, as we have seen, entered the Order in 1807. Bishop Carroll was then probably absent in some other part of his immense diocese, so that the Carmelites had made application to his coadjutor.

On April 8th, 1808, Pius VII erected Baltimore into an Archiepiscopal See, and Bishops Cheverus, Flaget, Egan and Concanen were given to Archbishop Carroll as his suffragans. Mother Clare Joseph had, to the great joy of her spiritual children, discharged the office of prioress until the year 1809, when, to comply with the spirit of her rule, she wrote a pressing letter to the Archbishop, requesting him to preside at the election. Bishop Neale went to the convent on April 14th, 1809, and Mother Clare Joseph was duly elected prioress.

Four years later, Sister Bernardina of St. Joseph was admitted to her profession. Her name was Ann Catherine Ford. She was a native of St. Mary's County, and daughter of John Gerard Ford, by his wife Ann Ford, daughter of Athanasius Ford. She made her vows on the 9th of November, 1812, in the 24th year of her age.

A little more than a month after the profession of Sister Bernardina, two more Carmelites made their vows: they were

Sister Eleonora of St. Francis Xavier, and Sister Pulcheria of the Assumption. The ceremony took place on the 21st of December. Sister Eleonora, in the world Miss Mary Carberry, was born in North Carolina, of Mr. Thomas Carberry and his wife Catherine Simons, daughter of Henry Simons. She was a cousin of the first novice received into the Community. From her early years she had desired to become a Carmelite, but ill health prevented her, and she was unable to accomplish her pious desires, until she had attained the fortieth year of her age.

Sister Pulcheria of the Assumption, Mary Llewellin, was born in St. Mary's County, and made her profession in the 23d year of her age. She was the daughter of Charles Llewellin and Elizabeth Hammersley, daughter of William Hammersley. Miss Llewellin was very beautiful, and heiress to a large fortune. When she first made known her intention of becoming a nun, she met with great opposition from her family, who were deeply attached to her. By the grace of God she persevered in her good resolutions, and overcame all the obstacles to her vocation.

Her entrance into the Order was very similar to that of a cousin of St. Teresa, also called Mary. This early flower of the reformed branch of Carmel's tree, was, like Mary Llewellin, young, beautiful and an heiress. She presented herself at the door of the monastery of St. Joseph's, at Avila, escorted by a number of gay cavaliers. Miss Llewellin too, like her namesake of the early days of the Reform, arrived at Mount Carmel, accompanied by a number of chivalrous young Marylanders, to whom, as she entered the house of God, never more to leave it, she bade a joyful farewell. They were doubtless as much impressed with the heroism of her sacrifice, as had been the young Spanish noblemen, with that of Mary of Avila. God's grace is powerful indeed. Sister Pulcheria gave herself generously to God, and became a most humble, docile and mortified religious.

Shortly after the entrance of Sister Pulcheria into the monastery, Sister Ambrosia of the Visitation, Harrison, a religious remarkable for her exactitude in the fulfilment of her duty, and her great love of the choir, was called to her eternal reward. She died of dropsy, having been nearly twelve years professed. She received all the rites of the Holy Church. Mother Clare Joseph wrote on the occasion to the deceased sister's father as follows:

*April y^e^ 6^th^*, 1813.

Sir:

Agreeable to promise I hasten to announce the happy departure out of this miserable exile, of your dutiful daughter, and our Blessed Sister in Christ, Dear S^r^ Ambrosia of the Visitation, which took place on the 3^d^ instant, at about half past ten. Having been twice fortified with the Rites of the holy Church, it may with truth be said that she died like a Saint. Death had no terrors for her. She retained her speech and senses to the last, and gave up her soul with a smile. We have every reason to hope that she has made a very happy exchange, having borne her long and painful sickness with unwearied patience, uncommon silence and cheerfulness, but as the judgements of God are inscrutable, and knowing that He judges justice itself, we must not fail to render her the charitable assistance of our prayers, that she may speedily come to the full enjoyment of her heavenly Spouse.

The Rev^d^ Father C. Neale, myself and Community have, as you may be assured, performed every kind office in our power towards our Friend and Sister, which I here mention, for your personal comfort and that of your worthy lady and family, to whom we all beg to be kindly remembered, in particular your niece, S^r^ Margaret, who is well.

Accept my best wishes of health and happiness, and believe me sincerely, Sir,

Yr. H. & Ob^t^ Serv.

CLARE JOSEPH OF THE S. H.

The month of July witnessed another religious profession. Miss Elizabeth Smith had finished her probation, and made her vows on the 20th of said month, in her 23d year. She had taken in religion the name of Sister Delphina of the

Mother of God. She was born in Frederick County, Maryland, and her parents were Mr. John Smith and Elizabeth Fenwick, daughter of Ignatius Fenwick.

A few months later death again claimed a victim. Sister Stanislas of the Mother of God, Aprice, a religious distinguished by her great charity, and her amiable and cheerful disposition, died on November 8th, of consumption. She was in the forty-first year of her age, and the fifteenth of her religious profession.

Another death occurred on December 24th, when Barbara Fenwick, an out-Sister, remarkable for her humility, was called away. Three times in the course of one year the summons of death had been heard. In a short time the knell was again to sound for one who always had been a benefactor to the young community. Archbishop Carroll was approaching the term of his earthly career. On November 13th, 1813, he wrote a last letter to his dear children of Mount Carmel. We here reproduce it:

BALT^E, *Nov.* 13, 1813.

Hon^d Madam,

About ten days ago I transmitted to Georgetown the contents of a letter received from the R^d M^r Ch^s Plowden, which amongst other things contained an account of the death of the Rev. Mr. Leonard Brooke, B^r to your friend and near neighbour Mr. Baker Brooke. The intelligence has, no doubt, been communicated to him from George Town. But to-day I have received another letter of later date from your most respected friend the Rev. Mr. Ro^bt Plowden, partly on the same subject and partly on another, which compels me to disturb your solitude and send you the information his letter contains. 1^st he says that he writes "at the particular desire of Mrs. Weld, relict of the late owner of Lullworth Castle to give intelligence to the B^r and family of the death of Mr. L. B. on the 7^th of July, after suffering for a considerable time great weakness and almost utter incapacity from repeated strokes of a palsy which at length carried him off." The next intelligence concerning you and your dear Sisters in Christ is as follows: "The Superior of the Canford Ladies, a Mrs. Jessop who was admitted amongst them long after I quitted the direction of that Convent wrote to me the other day to convey

the intelligence of the death of their late Superior Mother M. Oswaldina Errington to their Sisters in your country, that they may acquit themselves of the usual suffrages agreed on between them. She died on the 9th of May last. I cannot wait for Mrs. Jessops letter, being even uncertain whether my own will be time enough to catch the cartel that is sailing from Liverpool; so beg your Ldsp. will send them the intelligence."

I now acquit myself of the commission imposed on me and the occasion will be to you a subject of some concern, yet I embrace with pleasure the opportunity of assuring you and your holy community of my paternal affection and sincere esteem; and of recommending myself to your and their fervent and charitable prayers. My respects likewise to the Rd Messrs Neale and Brooke.

I am with sentiments of confidence and esteem

Hond Madam

Your humble Servt & Fr in Christ

✠ J. Abp. of Baltre.

On January 18th, 1814, Sister Teresa of the Heart of Mary, Carberry, the first novice professed in the United States, was called away from this earthly habitation. She was 69 years of age, and had been twenty-two years in religion. She was conspicuous for her devotion towards the Blessed Sacrament, the Blessed Virgin, St. Joseph and her Angel Guardian. On the 15th she received the last Sacraments, and fell asleep in God, on Tuesday, the 18th, between ten and eleven o'clock at night.

As we have already seen, a convent of the nuns of the Visitation had been established by Bishop Leonard Neale at Georgetown, D. C. Miss Alice Lalor and her companions, under the direction of Bishop Neale, laid the foundations in the United States of the Order of St. Francis de Sales, which was destined to become one of the most important of female religious orders in the country. The following letter of Bishop Neale will serve as a proof of the edifying harmony that existed between the sister communities of Carmelites and Visitandines:

GEO. T., *June* 15, 1814.

D^r Rev^d Mother;

Mother Teresa of the Heart of Mary[1] and the Sisters under her charge return their most grateful thanks to you & your worthy Community for the special attention you have been pleased to testify towards them. They rejoice much that the sentiments & disposition of their hearts towards you are so justly reciprocal & mutual between you. They return you many thanks for the treat you were so gracious as to send them they will not fail to enjoy themselves on the occasion & commemorate your kindness. They are happy to be assured of your supplications to Heaven in their favour & will not fail to offer up daily prayers to the Father of Mercies to draw down every blessing on you & your pious community. They have been waiting for some considerable time for an opportunity to send you as a present the Picture of a Carmelite Community, which formerly you expressed a desire of.[2] It will go with my Br. Charles & I hope will arrive safe. We are all in good health. Present my sincere wishes & blessing to all & believe me,

Respectfully

Y^r most ob^dt H. S^vt.

✠ LEON^D NEALE, *Bsh^p of Gortyna.*

The year 1815, an important one in the history of Europe, and of the Church in America, had now arrived; it was to witness the passing away of the Founder of the American hierarchy. The venerable patriarch had passed the age of four score, he had seen the infant church in the young republic grow up around him, and could truly now repeat the *Nunc dimittis* of the aged Simeon. When the supreme moment arrived, he requested to be laid on the ground, desired those around him to recite the *Miserere*, and, bestowing his benediction, he rendered his soul to God on Sunday, December 3d, 1815. The Carmelite Sisters lost in Archbishop Carroll a true friend and father.

Archbishop Neale, nearly seventy years of age, now succeeded to the Metropolitan See of Baltimore. He was born

[1] Miss Alice Lalor, foundress of the Visitation nuns in America.

[2] This picture was received.

October 16th, 1746, and was a brother of Father Charles Neale. He entered the Society of Jesus in Europe. After the suppression of the Society, he departed for Demerara in British Guiana, where he labored from 1779 to 1783. He then returned to the United States and worked zealously at Philadelphia, until Archbishop Carroll appointed him president of Georgetown College in 1799. The following year he was named Bishop of Gortyna, I. P. I., and coadjutor to the Archbishop of Baltimore. Having by the death of Archbishop Carroll, become Archbishop of Baltimore, he still continued to reside at Georgetown, appearing, however, on solemn occasions, and when his health permitted at Baltimore, and devoting himself with constant care to the administration of his vast diocese. On June 15th, 1817, he followed Archbishop Carroll to the grave.

CHAPTER XIV.

Archbishop Maréchal.

Before his death Archbishop Neale had requested the Holy See to appoint Mr. Ambrose Maréchal, a priest of St. Sulpice, as his coadjutor. The request was granted, and by a brief, dated July 24th, 1817, Pius VII appointed him coadjutor to the Archbishop of Baltimore, with the title of Bishop of Stauropolis. Meanwhile, however, Archbishop Neale had died, and Father Maréchal had become administrator of the diocese. He was born at Ingre, near Orleans, about the year 1766. Having, in deference to the wishes of his parents, first studied law, he afterwards entered the Society of St. Sulpice, at Orleans. The revolution in France drove him from his country, and he embarked for the United States with Fathers Matignon, Richard and Ciquard. He was ordained on the eve of his departure from France, and celebrated the Holy Sacrifice for the first time in Baltimore, where he arrived June 24th, 1792. Having first labored in the ministry, he became in 1799 professor of theology at the seminary of Baltimore. In 1803 he returned to France, in obedience to his superiors, but came back to America in 1812. Having been appointed to the See of Philadelphia, he escaped this honor, but only to receive a greater one.

In the year that Archbishop Maréchal became the successor of the venerable prelates, Carroll and Neale, Miss Juliana Sewall entered the Order of Mount Carmel, taking in religion the name of Ambrosia.

On her application for admission into the Order, Mr. Maréchal, then administrator of the diocese, wrote the following letter to the Prioress:

BALTIMORE, 4th *October*, 1817.

Revd Mother,

Not only I most willingly authorize your worthy director, the Revd Mr. Ch. Neale to examine Miss Juliana Sewall, I even beg you to present him my best respects and request him in my name to perform that important office. For, I am sure, no body can do it with more prudence and discretion than this venerable gentleman.

The last time I went to Georgetown, I intended to push my journey as far as Mount Carmel. I rejoiced at the idea of having the consolation of seeing the daughters of St. Teresa in the United States exhibiting the same examples of fervour and piety which have illustrated so many convents of Carmelites in Europe. But unfortunately some unexpected business deprived me from having this satisfaction. The feast of your foundress is drawing near; will you have the charity on that day to recommend me and the diocese to the particular prayers of your saintly community?

In compliance with the laws of the church I will send to his Holiness in a month or two an account of the present state of the diocese of Baltimore. It would afford great pleasure to the Vicar of J. C. to know that there is a convent of Carmelites in this country, and to have an accurate description of it. Could you do for me what the Revd Supr of the Visitandines of Georgetown has done? If you be pleased to look at the following sketch,[1] it will guide you about the points I wish most particularly to know.

The Revd Mr. Bruté is now at Emmittsburg—on his return I will beg him to write to you.

I remain respectfully, Revd Mother,

Your humb. Servt.

A. MARÉCHAL, V. G.

About this time the Carmelite nuns in America entered into correspondence with their Sisters in France. The storms of the French Revolution and the Napoleonic wars had

[1] The sketch in question accompanied the letter.

subsided, and the French religious were returning to their convent-homes. The original Carmelite monastery, founded by Blessed Mary of the Incarnation, and situated in the Rue d'Enfer at Paris, had been restored, and other convents had been established at the Rue Casini and Rue Vaugirard in the same city. Mother Clare Joseph corresponded with these three houses, the first that were opened in France, after the Revolution. She requested them to send her rosaries, crucifixes and other articles of devotion that could not be obtained in this country. Her request was favorably received, and the French religious generously divided their little store of articles of devotion with their American Sisters, and even made collections of money for the American foundation.

In the year 1817 the Sisters of Mount Carmel in Maryland received a letter from Sister Teresa of Jesus, of the Carmelite Convent of the Rue d'Enfer at Paris. The writer expressed her joy at hearing that there were daughters of St. Teresa in America, and that, as they had been informed by Mr. Bruté,[1] they were such a source of edification to the country. The same religious sent their American Sisters, through Mr. Bruté, a life of Blessed Mary of the Incarnation, with her relics and the relics of St. Teresa. In the same letter they write as follows: "You will learn with pleasure, I think, dear Reverend Mother, that we have in France more than twenty reunions of our Order, and also novices and postulants." They also express the hope that the return of Louis XVIII to France would afford protection to their Order. In another letter the writer complains that although the Sisters were not so poor as those in America, nevertheless they were in a worse condition as regarded the number of members; for she adds that the Revolution had destroyed everything, even the interior spirit.

---

[1] Mr. Bruté had also forwarded letters to France for the Carmelites of Maryland.

The bulls, by which Archbishop Maréchal was appointed, reached Baltimore, November 10th, 1817, and he was consecrated by Bishop Cheverus of Boston, on the 14th of December following.

A letter written by him a few days later to the Mother Prioress of the Carmelites, was probably an answer to a congratulatory letter on her part. It reads as follows:

BALTIMORE, 19th *Xber*, 1817.

Revd Mother,

Although I do not deserve the praises contained in your letter, still under one respect they were agreeable to me; because they proceed from your great charity, and give me hope that you and your saintly community will draw upon me the blessings of heaven by your fervent prayers. And if I stand in need of the grace of my Saviour, on entering into my formidable office, how much more shall I not want it when the endless cares and difficulties that attend the administration of such an extensive diocese shall press upon me? Continue then, my dear and Reverend Mother, to raise your hands to the throne of Divine Mercy in my behalf, as long as it shall please God to keep me in this miserable world. You have my leave to receive the three persons mentioned in your favour. For I presume that such is the state of your temporal affairs that you can support them, without exposing your community to any danger. The laws of the church are very strict on that subject. They forbid us to permit that religious communities should ever receive more nuns than they can maintain; lest for want of temporal means persons bound by solemn vows should be forced to separate and go again into the world. . . . But such is my opinion of your prudence and wisdom, that I grant you without any fear the permission you solicit. Be pleased to present my respectful compliments to the Rd Mr. Ch. Neale, whom I authorize to examine the young ladies above mentioned.

I remain with respect,

Revd and Dr Mother,

Your obt. & humb. Servt.,

✠ AMB., *Arch. Balt.*

Among the three young ladies mentioned in the preceding letter, were probably the Misses Jamison and Smith, who entered the Order in 1818.

In 1818 Archbishop Maréchal wrote the following letter:

GEORGETOWN, 23d *August*, 1818.

Revd Mother,

I feel truly happy to inform you that I have obtained from the Holy See the privilege of organizing in your chapel an association of the Sacred Hearts of Jesus and Mary. You will receive herein enclosed many papers relative to the first kind of devotion. It is very proper that you should conform yourself, as far as possible, to the various instructions they contain, although many are rather directive than obligatory. As to the devotion to the Heart of Mary, the Mother of God, they did not send me any rules about it. So you will be under the necessity of having recourse to some books of piety which treat on that devotion. Whilst you and your saintly sisters shall pour forth their fervent prayers in the presence of Jesus and his Blessed Mother, I hope their charity will prompt them to remember him who remains with a tender and respectful affection,

Their obt. humb. Servt.,

✠ AMB., *Arch. Baltre.*

P. S.—My respectful compts to your good and amiable director. I hope he is as merry as ever.

A few days after the receipt of this letter, Mother Clare Joseph Dickenson sent an answer to Georgetown by Rev. Francis Neale. It reads as follows:

MOUNT CARMEL, *Aug.* 26, 1818.

Most Reverend Sir,

I received with joy and gratitude your Reverence's much esteemed favor, with the enclosed grants handed me by the Revd Mr. Kolhman, there seems not to be any Diploma sent by the Congregation of Rites, which aggregates us to the Arch Confraternity at Rome; but I suppose it was not judged necessary. I return your Reverence many grateful thanks for all the pains you have taken in procuring us these grants, and be assured that your Spiritual Daughters of Mount Carmel will ever most cheerfully perform their duty in recommending your Reverence to Almighty God in the best manner they are able. All of them join me in presenting their respects, begging your Paternal Benediction and a share in your holy Sacrifices.

Some time past I wrote to our worthy friend, the Rev^{d} Mr. Whitfield, expressive of our grateful sentiments for his and your generous present of wine received on the 10th of July last. I hope the letter reached him and that your Reverence will kindly assure him of the prayers and good wishes of his Spiritual Sisters. Our good Father sends his kind respects to your Reverence; he is much as usual, greatly troubled with pains and infirmities he bears with uncommon patience and cheerfulness. I have had the pleasure and advantage of knowing him for almost 40 years, and in all this time he has never changed, consequently I may say he is as merry as ever.

Our Sister Ambrosia[1] will, in all probability, be admitted to her religious Vows some time in October next. I recommend her to your holy prayers that she may prove herself a worthy Daughter of St. Teresa.

With true esteem, and most profound respect,

I remain,

Most Reverend Sir, Your Reverence's most humble and most obedient Servant and Daughter in X.,

Sr. Clare Joseph of the Sacred Heart,

F. Dickenson.

Sister Teresa of Jesus, Juliana Sewall, made her vows on the 26th of October, 1818, in the 20th year of her age. She was born in Georgetown, D. C., and was the daughter of Clement Sewall and his wife Eleanor Carberry, daughter of John Carberry. Her father had been one of General Washington's staff officers during the Revolutionary War, and was very dear to the General, as the following incident proves. He was once wounded in battle, and the commander-in-chief stopped on the battlefield until his officer's wounds had been attended to. Juliana herself was a pet of General Washington, who often held her on his knee during her infancy. Her mother died when she was about twelve years old, and feeling her loss very keenly, she begged the Blessed Virgin to be her mother, thus imitating the great Teresa of Jesus, whose name she was destined to bear. The Blessed Virgin was always faithful to her trust. One day, when Juliana was about four-

[1] Miss Juliana Sewall.

teen, she went to take a walk, in company with some young children. They wandered on, without reflecting on the distance, when, about dusk they found themselves on an unfrequented road, at a considerable distance from home. Looking towards a hill, just opposite to where they were walking, they beheld a figure dressed in white, and of a very grave and majestic appearance, who motioned to them to advance no farther. Startled by the apparition, they immediately retraced their steps. When they related to their parents what had happened to them, it was found they had been in a very dangerous locality, and it was thought that our Blessed Lady had sent them a warning. Be this as it may, Juliana was always thankful to her heavenly Mother for her protection. Sceptics may smile at the idea of supposing this to be in any way preternatural, but for us, who know that God has given his angels charge over us, it need not be surprising.

Juliana Sewall possessed a frank and candid nature, and a warm and generous disposition. She united a loving heart to a strong and masculine intellect, another trait of similarity between herself and the great St. Teresa. She was fond of pleasure, enjoyed society, and was much sought after, but while she was still young, the grace of God touched her heart, and she heard His voice calling her to a higher vocation.

When she was about sixteen, a ball was given at the White House, during the administration of President Madison, and all the surviving officers of the Revolutionary War had been invited. To her father, Major Sewall, who, as we have seen, belonged to the staff of General Washington, and was the oldest surviving officer, belonged the honor of opening the dance; but as he was unable to attend, Juliana went in his stead to represent the family. She enjoyed the distinction, for she was to open the first dance with a senior officer. The moment had arrived, but, to the disappointment of her partner, she could not be found anywhere. Search was made for her, and she was finally discovered on her knees in a corner of the dressing-room, whither she had repaired to

recite the Litany of the Blessed Virgin, which she had been accustomed to say daily, but which had been forgotten on this day, until it occurred to her mind in the ball-room. After her prayer, she joined the dancers with her accustomed gayety.

The immediate occasion of her entering the convent appears to have been the following incident which she herself relates. She was called to attend the funeral of an intimate friend, a young lady of remarkable beauty, whose death had been a severe blow to her. The cemetery was at some distance from her home, and the coffin that contained the mortal remains of her friend was borne the entire distance, as was then the custom, upon the shoulders of pall-bearers. By an unforeseen accident, the coffin slipped from the hands of the bearers, and the body of the dead girl, clad in its white robes, was thrown out upon the roadside. Miss Sewall was so deeply impressed by the sight of the dead body, that she immediately resolved to enter the religious state.

A strong obstacle, however, opposed the accomplishment of her noble desire of consecrating herself to God; she was at the head of her father's household, and had a younger sister who needed her care. But she was one who could overcome any difficulty that might present itself. She used a strange means to reach her end. In order to be freed from the duties that kept her at home, she tried to persuade her father to enter into a second marriage. But he, perfectly contented with the manner in which things were going, and having no suspicions of her intention, was unwilling to yield to her advice. However she prevailed upon him, and after due consideration, he made choice of a partner, who was, in every way, suited to be a mother to his young daughter, and to contribute to his own happiness. Juliana then avowed her intention of becoming a nun, and her father, though deeply grieved, gave his consent.

Father Francis Neale, her confessor, in his letter to Mother Clare Joseph, petitioning for her entrance into the monastery, says: "She is the favorite child of her father; he sees more sense and judgment in her, than in any other of his children."

Having entered religion, she received the name of Teresa; a name that had been borne by her aunt, Sister Teresa Carberry, the first novice who had joined the community, and whose memory was held in benediction by all.

On January 18th, 1819, two Carmelites, Sister Ambrosia of the Heart of Mary and Sister Stanislaus of the Infant Jesus, made their vows. Sister Ambrosia, whose name in the world was Catherine Jamison, was born in Frederick County, Maryland, of Leonard Jamison and Mary Smith, daughter of Leonard Smith. From her earliest years she showed great signs of piety and love for holy things, and always remained a person of remarkable innocence and simplicity of character. When quite young, she was sent for her education to St. Joseph's Academy at Emmittsburg, which was then presided over by Mother Seton, the venerable Foundress of the Sisters of Charity in the United States. Sister Ambrosia always esteemed it a great favor from God to have been placed under the care of this holy woman, who prepared her for her First Communion, and planted in her young soul the seeds of virtue. Amongst other pious practices, Mother Seton taught the children under her care, whenever they received any new article of clothing, to say a Hail Mary, offering the garment to our Blessed Lady and begging her protection whilst wearing it. This little custom Sister Ambrosia observed until her death, and frequently inculcated it to the young religious.

Miss Jamison entered the convent in her 18th year, full of life and health, and possessed of much natural grace and beauty. As she had been very delicately brought up, she felt keenly the austerities of the observance; although she was animated with great courage to endure them for the love of God.

The companion of Sister Ambrosia, who also made her vows on the 18th of January, was Miss Mary Smith, in religion Sister Stanislaus of the Infant Jesus. She was born in Frederick County, Maryland. Her parents were Joseph Smith and Teresa Jamison, daughter of Henry Jamison.

Although her father loved her tenderly, he, nevertheless, courageously sacrificed her to God, and even conducted her himself to Carmel. She entered the convent at the age of seventeen, and was so frail and delicate in appearance that the Sisters exclaimed when they saw her: "Why has Mr. Smith brought this little creature here to die?" She had never been able to observe the abstinence prescribed by the church, and the negro maid, who waited upon her in her father's house, had orders to follow her from one room to the other with a pillow, lest she should become weak and faint. However the air of Mount Carmel seemed to give her health and strength; she was at once found able to follow the regular observance, and she continued to practice the fasting and abstinence of the rule, until after fifty years of religious life.

Like her cousin, Sister Ambrosia, who had entered the novitiate with her, she had received her education at St. Joseph's Academy, Emmittsburg, and always entertained the deepest sentiments of love and gratitude for Mother Seton. This venerable Mother had a great esteem and affection for her two children, and not long before her death wrote them these few lines: "Now, dearest children, who called me mother so often, and so tenderly in our dear Lord, show your truly compassionate love and help my poor soul, so soon to meet its last judgment: pray for it now and when it is gone.—Yours, E. A. S. in Christ."

The little slip of paper, on which the foregoing words were written, was preserved as a precious treasure, and whilst praying for the soul of Mother Seton, our good sisters often besought her intercession before God.

A few months after the profession of Sisters Ambrosia and Stanislaus, Sister Barbara of St. Joseph, with whom we have already become acquainted, made her profession. Her name was Grace Fenwick-Neale, widow of Mr. Edward Neale. She was born in St. Mary's County, Maryland, and was the daughter of Edward Fenwick and Ann Webb, daughter of William Webb.

From her earliest childhood she had desired to be a nun, and had promised our Lord, that if it were ever in her power, she would enter the religious state. As there were no convents in this country, and circumstances prevented her going abroad, she was unable to accomplish her design, and being strongly urged by her family to accept the addresses of Mr. Edward Neale, she, at length, gave him her hand in marriage.

When the monastery was founded in Charles County, she went to visit the community, and was so deeply impressed by what she witnessed, that all her early desires were renewed, and she promised again to our Lord, that if she were ever free she would retire to the cloister.

It pleased our Lord in a few years to call her husband to Himself, but she was left with a young babe that needed a mother's care. She then said to our Lord: "You have taken my companion, but what am I to do with this infant?" The child died within six months, and she saw in this second bereavement another proof that our Lord required her to sacrifice all earthly ties and enter religion. She had been left executrix of her husband's estate and guardian of her children, so that business affairs and other necessary arrangements detained her in the world a few years longer.

Having taken the advice of learned and spiritual men, she determined to follow the call of God, and confided her children to the care of her brother-in-law, Mr. Robert Brent. Her heart was rent with grief; but she consummated the sacrifice with the greatest generosity. For her children, the sacrifice was hardly less great than for their mother. They could not at first resign themselves to giving up one they loved so tenderly. Finding all their entreaties in vain, her two eldest sons intercepted the carriage, in which she was driving from home, and threw themselves across her path, so that she could not proceed on her way. But, like another Saint Chantal, she remained firm, notwithstanding the agony her heart endured, and her sons seeing that resistance was useless, allowed her to continue her journey.

While she was in the novitiate, the Archbishop, having been informed of the matter, wrote the following letter to the Prioress:

December 27th, 1818.

Revd Mother,

I rely so much on your great prudence and enlightened piety, that I feel not the smallest difficulty in granting to Sister Barbary the dispensation from the Divine Office you ask for. On that respect my mind is perfectly easy. But I am told that she has left in the world young daughters who might stand in need of her care and protection. Whether it be the case or not, it is impossible for me to know. For it is manifest she could not lawfully take her solemn vows, if truly her children were exposed in consequence of them to any danger of loosing either their morals or religion. Although I presume you and your good Father, the Rd C. Neale, have been particularly attentive to see that the children may not suffer on any account by the profession of their mother, yet it is my sacred duty to invite you both to ponder again this important subject before God. If after a mature examination you judge that these young daughters are provided for, both as to their temporal and spiritual happiness, then you may admit the mother to her solemn vows.

I rejoice to hear that Sister Ambrosia has made her profession. I hope from her great charity that, although she laid aside her name of probation for Teresa, she will not forget *Ambrose* in her prayers and fervent communions.[1]

May Almighty God continue to shed upon your saintly community the abundance of His grace, and may you all love and serve Him, like the saints in heaven, with an always increasing fervour and perfection! My best and sincere compts to your excellent Director.

I remain respectfully,

Revd Mother,

Amb., *Arch. Balt.*

---

[1] To understand this remark of the Archbishop, the reader must be informed that Miss Juliana Sewall had at first received the name of Ambrosia. Being a niece of Sister Teresa, Carberry, the first novice professed at Mount Carmel, she had desired to have the same name as her aunt, but could not obtain it, as it was already borne by a novice. This novice, having left the community during the course of the year, Miss Sewall's desire was complied with, and she obtained the name of Teresa. The name of Ambrosia was then given to Miss Jamison, who had originally been called Sister Isabella.

The difficulties in her case having been settled, Sister Barbara was allowed to make her profession on June 17th, 1819.

On the Feast of the Sacred Heart, June 18th, 1819, the Confraternity of the Sacred Heart of Jesus was erected in the church of the Carmelite nuns. The sisters of the monastery were enrolled in it, and in course of time many seculars became members. We find the names of the following persons:

Rev. James Hector,	Ann Henrietta Norris,
Rev. John Randanne,	Henrietta Adams,
Nicolas Joubert,	Teresa Jameson,
Mary Ann Norris,	Teresa Spalding,
Catharine Corbett,	Caroline Boone,
Ann Maria Sanders,	Ann Hamilton,
Elizabeth Sanders,	Sarah Coomes,
Ann Lucas,	Rachel Adams,
Mary Juliana Beaver,	Ann Waters,
Elizabeth Altaway Middleton,	Ann Sybilla Brenner,
Ursula Wathan,	Eleanor Diggs,
Mechtilda Wathan,	Jane Diggs,
Priscilla Neale,	Susanna (a Negro woman),
Mary Eleanor Neale,	Mary Doyne Semmes,
Catharine Neale,	Gerard Greenwell,
Carolina Elizabeth Pye,	Ann Greenwell,
Rebecca Boarman,	Lucretia Spalding,
Nancy (a Negro woman),	Christiana French,
Joseph M. Adams,	Jane Wills.

In July, 1819, Mother Clare Joseph wrote to Archbishop Maréchal, in reply to a letter of his, which we have not been able to find.

MOUNT CARMEL, *July* 26th, 1819.

Most Reverend Sir,

On the eve of the great St. Elias I was gratified with your very obliging, kind, paternal favor, which rejoiced the hearts of all your poor, unworthy but affectionate daughters of St. Teresa,

who, although deprived of the happiness of seeing your Reverence on the Feast of Mount Carmel, failed not in presenting to Almighty God their most fervent prayers in your behalf; a duty we daily comply with, but on Solemn Festivals it is performed in a more special manner.

We were all much pleased with the happy change made in your choice monastery of the Visitation nuns, to whom we all beg to be kindly and respectfully remembered. May the God of peace ever dwell amongst them and reward their charitable remembrance of us in their pious prayers. On our part we never fail to supplicate the Divine Majesty to pour down on them his choicest benedictions.

Our cheerful, patient, suffering Father joins me and the community in presenting their most humble respects to your Reverence. It is very true that this good Father is no prophet, but it seems that Sister Aloysia is in possession of that gift, knowing that she has another twenty years to live. I wish that she could promise me as many for our worthy director, whose life seems prolonged for no other end, than the glory of God and the benefit of his neighbour.

I sincerely thank your Reverence for your fervent intercession for us at the holy Altar.

May the mutual consolation of meeting again together in this world be granted to us, if not before, agreeably to our desire, at least in the year 1821, at the expiration of my triennial. But should Divine Providence otherwise ordain, I confide we shall meet in a better place, in the land of the living.

We all present our kind respects to your esteemed companions, the Rev^{d} Messrs. Fenwick and Whitfield, and earnestly beg your paternal benediction, being with profound respect, perfect esteem and veneration, Most Reverend Sir,

Your Reverence's most humble, obedient servant, and dutiful daughter in Xst, CLARE JOSEPH OF THE S. HEART,

FR. DICKENSON.

We find the following letter from the pen of Archbishop Maréchal, written in 1821:

BALT., 2 *Feb.*, 1821.

Rev^{d} & Dr. Mother,

I have always received your letters with great pleasure; but none which I read with so much consolation as the last. I could hardly believe my own eyes, when I observed it was so well written, the lines so straight and the letters so well formed. After having

lost within the space of a few weeks, the Supr of the Visitandines and this of the Sisters of Charity, I was in a continual fear of being soon informed that you were with St. Teresa in heaven. (For you know there is no purgatory for Carmelites, they see it only, passing along on their way to the everlasting bliss.) Divine Providence, I believe, has spared me; and you are still among us, offering up your prayers and sufferings in behalf of poor Archp. Ambrose and of his flock. So I have great reasons of being thankful to our Blessed Lord for his infinite mercy towards me and my diocese. The cruel complaint of your Revd Father gives me certainly great uneasiness. Were he to depart from this world, how could I find in my diocese a clergyman able to fill up the vacancy with the same spiritual and temporal advantage to your important community? The thought of such a loss frightens now and then my imagination. But on this melancholy subject and others of the same nature, the best is surely to abandon ourselves to the amiable and merciful disposition of Divine Providence. God takes care of His saints.

I should certainly be very glad to pay you and your dear sisters a pastoral visit in the month of next April. However as far as I can judge from circumstances, I shall be deprived of that consolation; at that time of the year a complicated variety of business generally keeps me home. In case I could not comply with your kind invitation and my own wishes, Revd Fr. Neale, who knows so well the wants of the community will have the goodness to preside at the election and to invite any other clergyman whom he may think best calculated to assist him.

Revd Mr. Whitfield is very well indeed and is now one of the handsomest men in Baltre. For according to the mode of speaking in Lancashire, fat and handsome are about synonymous. He does wonders in the pulpit, except when he preaches on penance. Worldlings who are unacquainted with the mortifications he practises in secret rashly judge that he enforces a doctrine which he does not himself follow. He presents you his best compliments. As for me, I beg you, Revd & Dr. Mother to believe that I remain with singular respect and esteem,

Your humb. Servt.,

✠ Amb., *Arch. Balt.*

P. S.—I give your Dr. Sisters my blessing with all the effusion of my soul. . . . On the day of the consecration of the Cathedral,[1] which will be in the course of March, I beg them to make a communion that it may be a source of graces to my flock.

---

[1] It was dedicated in May, 1821.—O'Kane Murray.

On the 19th of March, 1821, Sister Isabella of the Angels, Olivia Neale, and Sister Gertrude of the Visitation, Ann Bradburn, were admitted to the religious profession. The former was a daughter of Sister Barbara of St. Joseph, Grace Fenwick, and Mr. Edward Neale. She was born in Charles County, Maryland, and made her vows in her 18th year.

Her companion, Ann Bradburn, was a daughter of William Bradburn and his wife, Jane Reeves, daughter of Edward Reeves. Her name in religion was Sister Gertrude of the Visitation, and she made her vows in the 19th year of her age.

The health of the Mother Prioress was, at this period, still in a very poor condition. The following letter, written by her to the Archbishop, informs us also of the suffering state of Father Neale, whose earthly pilgrimage was gradually drawing to a close.

MOUNT CARMEL, *July* 9th, 1821.

Most Reverend & Dear Sir,

I have drawn on your Reverence in favor of Mr. John Edelen for the sum of $22.50c, being extremely thankful for the information and your kind obliging favor.

We were much gratified with the gracious visit of the Ven. Prelate, Bishop Chevereux: he addressed us from the altar, at the end of his mass, with a moving pathetic discourse on our retired mode of life; highly complimenting our dear Founder on his saintly exertions in favor of this foundation. The material walls, it is true, make no show, and have nothing in them striking to the outward eye; and greatly do I fear, from the many infirmities, and at the advanced age of our worthy Father, we will not be able to compass our ardent desire of a solid brick monastery. However, as in all appearance the end of the world approaches, it certainly would not be pleasing to our Holy Mother, St. Teresa, that her monasteries should make any great noise in falling at that time; this I think she mentions in some of her works.

I sincerely congratulate with your Reverence on the accomplishment of your noble and elegant edifice the grand Cathedral where, though we cannot personally attend, we assemble in spirit to pay our adoration and thanks-giving to the liberal bestower of every good gift: wishing and praying that the choicest of his favours may be imparted to your Reverence and the extensive flock under your prudent care.

Our sickly, but ever courageous patient Father joins me and the community in supplicating your paternal benediction, and in presenting our sincere sentiments of the most respectful attachment. With profound veneration and the highest esteem & respect,

I remain, etc.

CLARA JOSEPH OF THE S. HEART,
F. DICKENSON.

In the *Laity's Directory*, published in the United States for the first time, in 1822, the following notice appeared: "There is besides, near Portobacco (Maryland), a respectable house of female Carmelites. This is the oldest establishment of a religious kind in the United States of America. It was established but a short period after the American Revolution. Their number is always complete; a manifest proof of the order and regularity observed, and the happiness enjoyed by these truly respectable ladies, who have voluntarily secluded themselves from society, to enjoy in retirement that peace which the world cannot give, which is a foretaste of the happiness of heaven."

About this period Father Neale had a windmill constructed for the use of the Sisters. This proved more efficient in supporting them than the water-mill, which could not be used in summer on account of the drought and scarcity of water.

CHAPTER XV.

Death of Father Charles Neale.

Since Father Neale had crossed the Atlantic with his little colony of Carmelite Sisters, more than thirty years had elapsed. He had lived and suffered with his little community, and had the satisfaction of beholding it increase in merit and in numbers. No less than twenty-eight sisters had been added to it, the last one to enter during his lifetime being Sister Gertrude of the Visitation, Bradburn. Two of those who had come with him from Europe, and four other sisters had preceded him to the grave. During the thirty years he had been at Mount Carmel, great events had transpired both at home and abroad. The French Revolution with all its horrors had swept over a great part of Europe; the parent communities of Antwerp and Hoogstraeten had been removed to England; the French Empire had suddenly risen; the Pope had been led away into captivity; Napoleon Bonaparte had triumphed for a time, but had been humbled at Waterloo and sent to pass the remainder of his years in captivity at St. Helena, and the French monarchy had been restored. At home Father Neale had witnessed the erection of several dioceses in the United States and the rapid progress of Catholicity. The Society of Jesus had been restored and he himself reunited to it. War had been waged and terminated between the United States and England, and the Republic was now increasing in prosperity. Archbishops Carroll and Neale had gone from earthly scenes to a better world beyond the skies,

and there remained now for Father Charles Neale only to look forward to his own dissolution.

Two years before his death, the following letter was received by the Carmelites from Sister Mary Clare at Dalton, England, formerly of the Community of Lierre:

"Your Reverence finds that at length Bonaparte is no more. What a subject of deep meditation to reflect, that he who seemed to command nations, is now numbered among the dead! However, it is a comfort that he died in the bosom of the true Church, after receiving all the rites. The good Pope sent two ecclesiastics to assist him, thus acting like a true pastor and Father of the flock of Christ. How different a character through life was his saintly niece, Carlotta Bonaparte, with whom I was in an intimate, friendly correspondence! She earnestly wished to be a Carmelite with us during my term, but I never gave her any encouragement. I ever felt that the family name would be a prejudice to us. This poor young lady had much to suffer when young from her powerful uncle and her aunt, the then queen of Naples; refused to be the queen of Spain, and in fine rejected all honours and preferments. In fine, we regarded her justly as a saint. On her quitting Thorngrove she sent me authentic relicks of her great patroness, our Holy Mother, the holy Cross and St. Ildefonsus. On returning to Rome she was happily married to the nephew of Cardinal Gabrielli, and we hear is the edification of all Rome. I beg a remembrance for her in your holy prayers."[1]

Father Neale had now attained his seventy-third year, and was gradually sinking under his infirmities. In 1821 he had again been appointed superior of the Society in America, and

[1] Charlotte Bonaparte was the daughter of Lucien Bonaparte, prince of Canino, and Christine Eleanor Boyer. She shared her father's exile in England, and lived with him at Thorngrove. Having returned to Rome she married in 1815 Prince Mario Gabrielli, and after his death, she became in 1842 the wife of the Roman physician, Centamori. She died in Rome, May 6th, 1865.

remained in office until his death. During his life he had given an example of great virtue. His poverty was edifying; he was poorly clad; he slept upon a straw bed, with woolen sheets, and he made use of a very plain diet. During his whole life he suffered from a complication of diseases: gout, hemorrhoids, gravel and an asthmatic affection, all of which he bore with great patience and cheerfulness, even showing a desire of suffering. He would never complain, but in all his losses and trials would exclaim: "God's holy Will be done!" He appeared to be penetrated with the love of God, and absorbed in His divine presence; and all his thoughts, words and actions seemed to tend to the greater glory of God and the good of souls. He kept his last hour before his eyes, and was wont to prepare for death, when retiring at night, by making the Sign of the Cross with Holy Water upon his five senses, in imitation of the last anointing. Every Mass he said as his Viaticum. Once when the sisters were assembled together he humbly asked pardon of them for his faults, told them he would soon die, and begged them to pray for him and shorten his purgatory. He added: "If you do what I have recommended to you, and what you came to religion for, you will soon enjoy God."

On the 15th of February, 1823, he heard for the last time the confessions of the community, and on the 18th said his last Mass with great difficulty. On the 21st of March he received the last Rites of the Holy Church. His brother, Father Francis Neale, and Father Benedict Fenwick, both of the Society of Jesus, attended him on the occasion. The Blessed Sacrament being brought into his room, he expressed his love and gratitude by aspirations of charity and an act of conformity and resignation to God's Holy Will; he then made an act of contrition, saying: "O my Jesus! you have redeemed me by your bitter death and passion, I expect eternal salvation and the pardon of all my sins through your bitter passion. I place myself at the foot of your cross, that your sacred blood may wash away all the sins of my life past,

and make me pleasing to you, my Jesus and Redeemer. O my Jesus! have mercy and pardon me all I have done contrary to your holy law."

Father Benedict Fenwick attended him from Holy Saturday, the 29th of March, until his death, which took place on the fourth Sunday after Easter, April 27th, 1823. He had labored forty-three years in promoting the welfare of the Carmelites; ten years he had been director of the English Carmelites at Antwerp, and thirty-three years of those of Maryland. He had relinquished all his patrimony in favor of the monastery of Mount Carmel, reserving nothing to himself. A few days before his death, Father Neale recommended the community to Father Fenwick, and begged him to do all in his power for the benefit of his dear children. Father Fenwick endeavored in every way to comfort and assist the sisters, and on their return from the grave of their lamented Father, he delivered to them a consoling discourse. A month later he performed solemn funeral services for the repose of the soul of Father Neale. A perpetual Anniversary Mass is offered for Father Neale in the Carmelite Chapel.[1]

Archbishop Maréchal, having been informed of the death of Father Neale, wrote the following letter to the Sisters:

BALTIMORE, 10th *May*, 1823.

Revd Mother,

I was already informed of the death of the Revd Ch. Neale when on my return from Emmetsburg to Baltr, I found on my table your letter containing the details of the edifying circumstances of his last moments. The loss of such a Director is unquestionably one of the severest which you could experience. But although it be calculated to excite in your community a profound grief, yet there is reason to bless Div. Providence that he has lived so long & has proved so eminently useful to the spiritual & temporal interests of your saintly house. The last time I had the consolation of visiting Mt. Carmel, I recollect you mentioned

[1] The bones of Father Neale repose, with the remains of the Carmelites, at Bonnie Brae Cemetery, in Baltimore.

to me that you wished, in case you should lose F. Ch. Neale, to have for his successor a member of the Society. I have no difficulty whatever in making such an appointment.

Were F. Franc. Neale willing to accept of the office, it would give me great satisfaction. But I am afraid he has still the same natural repugnance he manifested to me, some years ago, for the direction of a religious community. Father Edelen likewise would do very well. Besides his piety and great prudence, he might be, by his experience, extremely useful to you in the management of your temporal concerns. The last time he came to Balt^e^ I offered him the post. It seems to me that his state of health would improve by breathing the pure air of Mount Carmel; whilst if he remains at New Town, I fear he will not be long in this world. Will you have the goodness, Rev^d^ & D^r^ Mother, to converse with F. Fr. Neale on this subject & to let me know the result of your conversation in a letter which I beg you to direct to the Visitation in G. T., where I expect to go in the course of the next week?

Thousand blessings to your good & fervent daughters! I recommend myself to your pious prayers & remain with great respect,

Rev^d^ & D^r^ Mother,

Your ob^t^ humb. serv^t^,

✠ Amb., *Arch. Balt.*

Father Fenwick left Mount Carmel on Thursday, the octave of Corpus Christi, June 5th, 1823, by order of his superior, Father Francis Neale, regretted by the sisters and the inhabitants of the neighborhood. A short time after, the following letter of Father Francis Neale reached Mount Carmel:

Georgetown College, *June* 18^th^, 1823.

Rev. Mother of Mt. Carmel,

I have just now received a letter written by the Mother Sub-Prioress mentioning your great wants & mortification. I have been sensible of all this, & have been frequently deprived of rest in the night & comforts in the day considering these evils which I could not hinder, nor can I put an entire stop to them at present; I have desired Rev^d^ B. Fenwick to go & remain some short time at your Convent, and will speak to you on this subject when I return down.—I have written to the ArchBp. for faculties for

him while at the Convent. He is to attend while he there remains the Conge^{n} of Pomphret.[1] My Compliments to all; although they have thought very hard of me for not being able to do impossibilities.

I remain affectionately yours,

FRANCIS NEALE.

P. S.—Rev^{d} B. Fenwick cannot be with you before Monday next.—F. N.

Father Fenwick now became the successor of Father C. Neale, in the direction of the convent. He was a native of Leonardtown, St. Mary's Co., Maryland, and descended from an old and honored Maryland Catholic family, the founder of which came from England, as a member of the original band of pilgrims sent out by Lord Baltimore. He entered Georgetown College in 1792. In 1805 he began his theological studies in the Seminary of St. Sulpice at Baltimore, and the following year entered the Society of Jesus. He was ordained in 1808, and some time after went on the New York missions with Father Anthony Kohlman, S. J. They took charge of St. Peter's Church, New York. After the death of Bishop Concanen, Father Fenwick became administrator of the diocese of New York, where he labored zealously until 1817, when he was made President of Georgetown College. The following year he was sent as Vicar-General to Charleston, S. C. He returned to Georgetown in May, 1822.[2] He became, as we have seen, confessor of the Carmelites in 1823. The daughters of St. Teresa found in his prudence and ability all they could desire to compensate them for the loss of their respected founder.

He was most kind to the community, attended to their spiritual and temporal affairs, and did all he could to cheer and comfort the nuns, who were naturally greatly grieved for

---

[1] A small mission station.

[2] O'Kane-Murray.

the loss of their venerable Father and Founder. He was wont to compose verses for their little feasts, and also wrote out exercises of a Retreat for the guidance of the religious. The nuns, greatly desiring to build a regular monastery, having for a long time relied on the money promised by Mr. de Villegas, Father Fenwick drew the plan for them. He left his children of Mount Carmel a memento, in the shape of a curious sugar-bowl, made of a cocoanut, and beautifully carved by the Indians of South Carolina. It was mounted in silver, and had been presented to him in Charleston, whilst he was acting pastor there, about the year 1818.

CHAPTER XVI.

Lawsuits.

Some time before the death of Father Neale, the sisters had become implicated in a lawsuit that was to cause them a great amount of trouble. As we have seen, Father Neale had exchanged his property of Chandler's Hope, for that of Mr. Baker Brooke's, where the sisters now lived. A deed from Mr. Baker Brooke was recorded October 4th, 1790, conveying to Rev. Chas. Neale, for 200 pounds forever, a part of a tract of land called Durham. By a deed of February 9th, 1792, another portion of Durham was sold to Rev. C. Neale for 100 pounds. On the 10th of March, 1792, a portion of Durham was leased by Rev. C. Neale to Baker Brooke and his wife Mary for life. An indenture made on April 2d, 1800, witnesses, that Rev. Charles Neale, "for and in consideration of the sum of one thousand two hundred pounds current money, to him in hand paid by the said Baker Brooke . . . hath granted, bargained and sold, aliened and enfeoffed, released and confirmed, and by these presents doth grant, bargain and sell, alien, enfeoff, release and confirm unto the said Baker Brooke, his heirs and assigns forever, the following tract or parcel of land, that is to say, all that tract being one undivided third part of a tract of land called Chandler's Hope, and now in the possession of the said Charles Neale." This was drawn up in presence of Edward Ford and Daniel Jenifer, as witnesses. On the other hand, according to an indenture made about April 2d, 1800, and confirmed in another of May 14th, 1802, Baker Brooke, "for

the consideration in the said recited indenture mentioned, and also for and in consideration of the further sum of nine hundred pounds current money of Maryland, to him in hand paid by the said Charles Neale . . ., hath given, granted, bargained, sold, aliened, released, enfeoffed and confirmed, and by these presents doth give, grant, bargain, sell, alien, release, enfeoff and confirm unto the said Charles Neale, his heirs and assigns forever, all the tract or parcel of land called Durham, situate, lying and being in Charles County . . . also all that part of a tract of land called Beech Neck, situate, lying and being in Charles County aforesaid, etc."

About the year 1808, a dispute arose concerning the Durham estate. The following case is recorded in the law-records of Port Tobacco: Titus Goodtitle, lessee of John Ferguson *vs.* Rev. Chas. Neale. It was called for trial on the 5th of August, 1808. Timothy Badtitle, planter, late of Charles County, was accused of having, with force and arms, entered into that tract or parcel of plantable land called Durham, which John Ferguson leased for a term of six years to the plaintiff, Titus Goodtitle. Timothy Badtitle gave notice to Rev. Chas. Neale, tenant, in possession of premises, to appear and be made defendant on the third Monday in August, 1808, in place of said Timothy Badtitle, casual ejector.

The attorneys of Titus Goodtitle were Henry H. Chapman and Alexander Contee Magruder, and the attorney of Rev. Chas. Neale was Mr. Clement Dorsey. On June 22d, 1809, an order of re-survey of all of Durham was issued. The case dragged until the 18th of March, 1811, when judgment by default was passed against Timothy Badtitle. Before the jurors withdrew from the bar of the court, Rev. C. Neale, by his attorney, filed in court certain "Bills of Exceptions."

From the documents of the process we glean the following history of the Durham estate. It was owned, as early as 1663, by Walter Bayne, of Charles County, and contained 750 acres. He obtained in 1666 a grant for it from Cecilius, the Lord Proprietor. It passed to his infant daughter Eleanor.

During her minority it was surmised that said land lay in Panguiah Manor, that was reserved for his lordship's own use. Eleanor married John Beale, and had by him a son, Richard. After several suits in the courts concerning the property, its possession was finally assured to John Beale in 1719. Durham then contained 750 acres. About the year 1728 John Beale sold the half of Durham to Daniel of St. Thomas Jenifer, and in 1736 deeded 275 acres of it to his youngest son, John Beale. John Beale, Jr., left three daughters: Mary Turner, Eleanor Halkerson and Elizabeth Barnes.

The portion of the estate that had come into the hands of Daniel Jenifer, was sold by him in 1764 to Ignatius Baker Brooke, together with a tract of land called Beech Neck. Mr. Baker Brooke, having died intestate, his son and heir, Ignatius Baker Brooke, Jr., succeeded to the property, that was by him transferred to Rev. Chas. Neale.

The other portion of Durham had passed from John Beale, Jr., to his three daughters. In 1795 Eleanor Halkerson deeded 150 acres of Durham to Mary Turner. The third sister, Elizabeth Barnes, died in 1786. Her eldest son, John Barnes, deeded his interest in Durham to Mary Hawkins and Kitty Clagett, his sisters. In 1797 Mary Turner deeded the land, 150 acres, she had received from Eleanor Halkerson to Elizabeth Turner and John Beale Turner. Elizabeth Turner married John Ferguson, who, as we have seen, had leased a tract of Durham to Titus Goodtitle. The dispute in question arose concerning the boundaries of the respective portions of the estate, the plaintiff claiming a portion of the property in possession of Rev. Charles Neale.

This affair, it appears, was settled by arbitration, but nevertheless it cost the nuns a large sum of money.

Mr. Baker Brooke, with whom Father Charles Neale had exchanged property, had been a student in the Society of Jesus, in Belgium, whence he returned to America in 1773. He afterwards married, the Society having been suppressed. On March 28th, 1801, (probably after the death of his wife),

he entered the priesthood, and officiated in Charles and St. Mary's Counties until his death, about the year 1817.

After his death his heirs sued the nuns on account of their property.

The counsel of the Sisters in this disagreeable affair was still Mr. Clement Dorsey; the opposing counsel were Col. Ashton, of Washington, D. C.; Mr. Causin, of St. Mary's County, and Mr. Raphael Neale, then member of Congress.

Before Father Neale's death he had, at the suggestion of his counsel, requested the loan of one of the Archiepiscopal registers, in order to prove the precise time of Rev. Mr. Brooke's ordination. Contrary to his own expectations and those of his friends, the book was retained by the court. This, in the opinion of all present, was an arbitrary and unwarranted act, and subjected the Archbishop to a great inconvenience. In answer to a letter of Rev. Mr. Whitfield on the subject, Mother Clare Joseph deplores the occurrence, and expresses regret at having ever asked for the register, but, at the same time, states that it is not in her power to remedy the evil, as everything had been done to prevent it. This letter is dated December 8th, 1823. Mr. Dorsey protested against the retention of the register, but was given to understand by the opposing counsel, the judges assenting, that, as he had offered the book in evidence, they were right in keeping it, as it was their intention to appeal to the court at Annapolis, to retain the register till the final decision of the case. It was accordingly delivered over into the custody of the clerk of the court. Fathers Francis Neale and Fenwick called on the clerk and made a new demand for it, stating the very great inconvenience which its detention caused to the Archbishop, but this was of no avail. He merely informed them that it was confided to his care by the opposing counsel, and he could not surrender it without the approbation of one or other of them. Fathers Neale and Fenwick appeared in court as evidence for the Sisters.

On the 15th of the following March, 1824, Archbishop Maréchal wrote as follows to the Prioress of Mount Carmel:

Rev^d & D^r Mother,

It would be a great consolation to me to pay you a visit next month and to be present at the election which is to take place. But this is entirely out of my power, on account of the Sacred ceremonies which I have to perform during the Holy Week. Fortunately my presence is not absolutely necessary, and may be supplied by any other clergyman duly authorized by me. The Rev. B. Fenwick or the Rev^d Fr. Neale seem to me the fittest to perform the office in my place. Either of them whom you may choose has my full approbation and power to preside at the election. . . . You have so long governed the community, and with so much prudence, wisdom and charity, that I hope your good sisters will not comply with the wish you have frequently testified of being discharged from your superiority. . . . I know it is a painful and troublesome office. But you have daily present to your mind the motto of the great St. Teresa: *Ant mori ant pati*,[1] and that's enough to make you submit cheerfully to the burden.

I recommend myself to your holy prayers and those of all your good sisters, assuring you that I am with great respect and sincere affection,

Rev^d & D^r Mother,

Your humb. Serv^t.,

✠ Amb., *A. B.*

Mother Clare Joseph, who had been Prioress since the death of Mother Bernardina, was again reëlected. Archbishop Maréchal wrote to inform her that Mr. Roger B. Taney had consented to defend their cause:

Balt^o., 28 *July*, 1824.

Rev^d Mother,

I am much afraid that my silence may have inclined you to believe that I have neglected to speak to Mr. Taney, as I promised you, the last time I had the consolation of writing you and your community. After an absence of six weeks, that gentleman has returned here last Tuesday. Yesterday I paid him a visit and

[1] To suffer or to die.

engaged him to take the defence of your case in the Court of Appeals, in conjunction with Mr. Dorsey. Although he refused to plead in behalf of your adversaries, he very politely acceded to my demand. I see with pleasure that he will do it rather through charity and respect for your community than through any interested motive. He tells me that he will ask the clerk of the Court of Annapolis for a copy of the appeal made at Portobacco. This is all that is necessary to him to defend your cause.

I present my best compts to the Revd B. Fenwick and to all your good sisters, assuring you that I am with respect,

Revd Mother,

Your humb. Servt.,

✠ Amb., *A. B.*

Pray for me!

In the year 1825 the Sisters were again deprived of their director, Rev. B. Fenwick, his superiors having appointed him President of Georgetown College. On this occasion the following letter was received from the Archbishop:

Balto., 7 *Feb.*, 1825.

Revd & Dr. Mother,

The first letter I have received from Father Dzierozinsky[1] concerning the Rev. B. Fenwick announced to me that he was actually in the college of Georgetown. This news affected me so much, that I truly had not the courage of writing to you upon a subject which I know is so painful to your feelings. From the motives which were stated to me for this removal, I foresee it would be useless to urge Fr. Dzierozinsky to revoke the measure he has taken. His letter to me however is not without some consolation. For he tells me that he will direct the Revd En. Fenwick to supply the post left vacant by the departure of his brother; and as this Revd gentleman is agreeable to you and your community I have no difficulty in approving his appointment as your director and chaplain. I regret very much that the circumstances in which your community is placed, demand that your director, besides piety and an interior spirit should be a farmer. 1o Because it will be extremely difficult to find a clergyman who unites the knowledge of the Saints and agricultural skill. 2o Because almost all the Priests who have undertaken to manage farms never succeeded.

[1] Superior of the Jesuits.

But we must submit to the peculiar situation and circumstances of your convent. May Almighty God in his infinite goodness protect you and all your fervent sisters, console you and support you with the abundance of his grace.

Veni. . . . Consolator optime
Dulcis hospes animae
Dulce refrigerium
In labore requies
In aestu temperies
In fletu solatium. [1]

You understand Latin.

I remain with great respect, Rev^d & Dr. Mother,
Your humb. Servt.,
✠ Amb., *A. B.*

In the fall of the same year Father Ben. Fenwick was consecrated Bishop of Boston, but continued to take a lively interest in the Carmelite Sisters. His successor, as spiritual director of the nuns, was his brother, Rev. Enoch Fenwick, S. J.

Shortly after the appointment of Rev. Ben. Fenwick to the See of Boston, a letter was received from Father de Clorivière, director of the Visitation nuns. Joseph Pierre Picot de Limoelan de Clorivière, a school-fellow of Chateaubriand, after having served in the army in France, in the cause of La Vendee, emigrated to America, and became a priest in 1812, and in course of time assumed the direction of the nuns of the Visitation. He died in 1826.

Visitation en G. T., *Sept.* 6th, 1825.

Rev^d Mother,

The present will be presented to your Reverence by Rev^d Roger Smith, Pastor of Baltimore. I waited for my boon—*i. e.*—the list of your Community which I had begged from Sister Isabella,

---

[1] From the *Veni Sancte Spiritus*, to the Holy Ghost:

Thou of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bestow.
Thou in toil art comfort sweet,
Pleasant coolness in the heat,
Solace in the midst of woe.

before sending to you my thanks for it, & for the kind reception you made me—I cannot express the sentiments of edification, & I dare say of affection which I have felt, & will always feel for the Community of Mt. Carmel. I hope they will not be vain, but that turning my gratitude to God, & my admiration for his ways so different from & so much elevated above the ways of men, I will more & more despise the world which produces nothing comparable to what I have seen at Mt. Carmel, & I will fix immutably my confidence in this God of Mercy & of Wonders who never disappoints those who trust their all to him. That list of your names for which I thank with all my heart my former daughter Olivia now your own, my Dear Sister Isabella, has been copied by our Sisters, and will be placed in some appropriate place to keep them in mind of every one of your Community. They wish you would do the same with the instrument of writing which will accompany this letter, & which contains that Covenant from our Sisters—which I solicited from your Reverence—& was agreed upon I believe between us. It might be placed upon a board, & remain forever a monument of the union of both Communities—an union so natural between two families situated as we are in these wildernesses—upon which Almighty God, I hope, will look favorably.

Rev.d M. Smith will confirm to you—my Rev.d Mother—the perhaps unwished for news of the election of Father Ben to the Bishopric of Boston. The will of God be done! & his Glory procured even though it may deprive you of some consolation! This at least you may have: That of all the Bishopricks in the United States, if it is not that where more good can be done, it is likely that where less trouble will be had.—Then as of two evils we must be contented with the less, you will have cause to congratulate with the Right Rev.d Bishop elect of Boston.

Please to accept Rev.d Mother, my most grateful sentiments for you, the Rev.d Mother Sub-prioress, & your whole Community, & though I may never see you but in Heaven, this hope will cheer me up in my way there—to which I beseech you to help me by your prayers.

In union with the Sacred Hearts of Jesus, Mary & Joseph, I remain,

Most Honoured Mother,

Respectfully,

Your humble & obedient Servant in our Lord,

J. P. de Clorivière,

D.r of the Visitation in Georgetown.

On the 24th of December, of the same year, Sister Barbara of St. Joseph, Neale, a Sister of great humility, obedience and love for religious silence, was called away from this world. She was fifty years of age, and had been seven years in religion.

About two years after her profession, Sister Barbara, whom we beheld leaving her children, to consecrate herself to God in the religious state, had been joined in the convent by her daughter Olivia, who had been educated at the Visitation Convent in Georgetown, D. C. Olivia Neale was in her sixteenth year, and took in religion the name of Isabella of the Angels. The mother and child, having become members of the same community and Sisters in religion, the ties of affection that united them closely became still more supernaturalized. The love they bore to each other did not by any means prejudice general charity, and exteriorly they showed no greater affection toward each other than toward the other members of the community.

This constant guard of the heart must have required heroic efforts on both sides, and have merited for them many precious graces. The only thing that was ever observed that might indicate the particular notice the mother took of her child, was that when Sister Isabella would occasionally leave her work-basket or some other little object out of place, her mother would put it away, saying: "That child is so careless."

Sister Barbara soon received her crown; her religious career was short. During the last hours of her life, the community knelt around her bed, assisting her by their prayers, when the bell rang for some community exercise. The Sisters obeyed the summons, leaving with the sick one only the Prioress, the infirmarian and Sister Isabella, who had permission to remain. All thought that Sister Barbara had lost the power of speech, but seeing her daughter near her, with a heroic spirit of detachment, she said: "The bell has rung, my child, you had better go." Sister Isabella understood her mother, and in the same spirit of sacrifice left her bedside.

Before she could return, her mother's soul had passed away. No one who will read this can fail to be impressed. If there is a moment in our earthly existence when our soul clings with unrestrained ardor to one we love, it certainly is that supreme moment when death is fast snatching our loved one from us. And if we read in the lives of the saints of their having sacrificed those last moments when their heart clamored loudly for union with one they would never see again, we are struck with admiration at that sublime self-denial, in which heroism seems to have exhausted itself. Such was the act of sacrifice that we admire in Sister Barbara and her youthful daughter, who was now beginning to ascend the mystic Calvary, on which she was to consummate her course.

About this time a letter was received at Mount Carmel from Rev. Samuel Eccleston, the future Archbishop of Baltimore, who, after his ordination on April 24th, 1825, had repaired to France to continue his studies at the Sulpitian Seminary of Issy, near Paris. We reproduce the letter in full.

THE SOLITUDE AT ISSY, NEAR PARIS, *Nov.* 29, 1825.

Venerated Madam,

One of the first objects of my care on my arrival in Paris, was to deliver the letter with the charge of which you had honored me. I need not tell you how much interest the Rev. Mother evinced for your amiable and holy Community. Her numerous inquiries about her American Sisters, gave me an occasion to express the sentiments of gratitude and admiration which will always be associated with the recollection of my visit to Mount Carmel.

As I made a very short stay in Paris, I could not avail myself of the attention which the Rev. Mother was disposed to show me. But before my return to America, I hope I shall be honored with a more particular acquaintance with the different establishments of your order. You will learn from the letter enclosed, that I have in my possession a small package addressed to you. As there would be considerable risk in sending it by a public conveyance, I shall probably act conformably to your wishes by waiting until I can find an opportunity to have it forwarded in safety. It will give me great pleasure to perform any commands

you may have for Paris. Permit me to present my best respects to your Spiritual Father; and to recommend myself to the prayers of your edifying Community.

I have the honor to be with profound veneration,

Your obed't & humble serv't,

The Rev'd Prioress S. Eccleston.
of the American Carmelites.

A short time after, Bishop Fenwick wrote to Mother Superior:

Boston, *Jan.* 17th, 1826.

The afflicting account My Dr Rev. Mother which has just reached me of your late alarming attack, and the dangerous state to which it has reduced you, has filled me with grief & anxiety. Aware of the enfeebled habit of your body, & how little able you are to undergo a violent attack of sickness, I almost feel inclined to conjecture the worst. But still I will trust in that great & good Being who knows how necessary you are on Mount Carmel for the direction, instruction, & edification of those he has entrusted to your care; & shall fondly hope that he will raise you up, this time also from your bed of sickness, & allow you yet some years to be among them. *Parce Domine Parce*,[1] shall be my daily prayer till I hear of your complete restoration. The black seal which Stanney[2] had put to the letter communicating your illness occasioned in me an uneasiness of mind which I cannot describe. I kept the letter some time by me & could not open it. But how great was my joy when after looking into it, I found that you were still among your children, comforting & consoling them, still in a weak state, it is true, but in a convalescent one, & one that gives hope of a perfect recovery. Ah! My Dr good Mother, take care of yourself. Do not expose anew your precious health—avoid going too soon thro' those ugly passages, & beware of them generally through the winter. You are not able now to do what you formerly could. The changes you will experience in going from room to room, are like so many different climates to you—such sudden & frequent transitions you cannot stand. I have often wondered how you have been able to stand them so long. I trust the Doctor will impress this still more strongly upon you than I have done, and operate a thorough conviction in you of the necessity of this precaution.—So Barbara is gone, poor dear good Barbara is no more. The black seal was for her. She was indeed ready to go, for her work was finished. So are you, my Dr Rev. Mother, also ready, and have long been ready, but

[1] Spare, O Lord! spare. [2] Sister Stanislaus.

God must spare you yet, for a time, for others. Your measure of good works is full, but you can press them down, & put in more. I have mentioned the death of Barbara to the good Religious here, & your illness. They will all pray for you both, & their prayers will be good prayers. They will certainly reach Heaven, & will carry with them no small weight. I have every confidence in them. Your own good Nuns too, I am sure, are teasing & importuning heaven for your speedy recovery, both day & night. How can heaven resist all this? God Almighty has certainly something great in view in behalf of poor Carmel when He so repeatedly tries it in the crucible of affliction. For this year past & more, scarcely a week has passed that some one or other, has not been taken down, & some very seriously too. *Usque quo Domine?*[1] A good day will come at last. The many supplications that are offered up will soon I hope, rouse Him from His sleep.—He will command the winds, & the sea, & a great calm will ensue. Long may it last—long may Carmel flourish, & all its inhabitants partake of the sweets of peace, happiness, & union; a union both without, & within—happy concord which makes a paradise of earth, & every trial & mortification a bed of sweet roses—Adieu, my dear good Rev^d^ Mother—accept of my best wishes for your speedy recovery, & long life—& now & then offer up some short little prayer for one who thinks often of you however immersed he may be in the various duties of his office, & who will always with singular pleasure subscribe himself,

Your very sincere friend, & well wisher

✠ B. Bp. of B^a^.

A few months later he wrote them the following amiable and consoling letter that portrays so well the kind, simple and childlike disposition of his beautiful soul:

Boston, *May* 8^th^, 1826.

Write to me soon again, & let me know how the matter has ended. Don't be making your apologies, I beg of you, for *troubling me* as you call it, by writing me oftener than once a month. Write to me every day, & make no apology. Another thing I must mention, now I think of it—*Frank no more letters to me.* If I see, after this the word *Paid* written on the back of any letter coming from Carmel, I won't take it out of the Post Office; that's a fact—I insist upon my paying all mine to you, & all yours to me, & I give you leave to write me every day to boot.—You are

[1] How long, O Lord?

in low spirits my Dr good Mother—long sickness, & the sickness of your nuns has caused you to droop.—You must cheer up—your crops will be better.—The seasons will not always be bad. Isabel & Mrs. Isaac, you tell me, in one of your letters, were the only two I did not mention in my letter. Did they think I had forgotten them? They can't think so. Let me see, which of you must I think of this month? I won't tell. But I will tell you this much, I know who was clothed on the 1st of May, & who was clothed on the 26th of the same. I'll think of these. I'll think also of your good sick nuns. I'll think too of Delphina's mother.—I'll think of you all & pray that you may all be happy. Kindest remembrance in particular to Martha & Magdalen whom you speak of as being very sick, without forgetting Mary, the next on the list. Stanney ought to have been entirely cured after a visit from her father, & Brose surely will revive now the weather sets in so beautifully.

> "See yon delightful blooming mount,
> Which bounds th' adjacent fields,
> Around whose base sweet flows a fount
> Which purest water yields,"

etc.—Ignatia must take good care of my little tree. Best respects to Mother Sub-prioress. . . . What is become of my little Nun Elizabeth Spalding? I hope she has not forgotten Boston. Adieu my Dr Revd Mother. Take good care of your health.—Remember me to my Br & Fr. Francis.—Pray for ✠ B. Bp. of Bn.

I'll write you again soon. I have been so much engaged that I have hardly had time to breathe. But after Pentecost I shall have more leisure. Who knows but one of these days some one in the Watch-Tower may ask: Who is that coming down the road, near the out-gate? The month of May is come. How are Mr. & Mrs. Spalding? Have they recovered? I am surprised at Mr. D.—I did not know your Chas. Co. people were so mercenary.—Adieu.—How could you kill poor Spot?[1] The people here are indignant at it; they all knew him.

Sister Martha of the Holy Cross, Hagen, was the next one to be called from this world. She was a lay sister, remarkable for her great charity to the religious, most self-sacrificing, and, in her resignation and conformity to the Will of God, truly edifying. She was fifty-three years of age at the time of her death, and had been twenty-six years in religion. She died

[1] The dog.

May 12th, 1826, of consumption, after eleven weeks most patient suffering. A few days later, May 24th, Archbishop Maréchal wrote the following letter to the Mother Prioress:

Rev^d & Dr. Mother,

Your Rev^d & Dr. Spiritual Father, in a letter which he had the goodness to write to me gave me the sad information of the dangerous state of Dear Sister Martha. I am sorry to hear that she died and that your community has lost so useful a member. But the departure of a Carmelite from this world, although painful to natural feelings, is only a subject of spiritual joy; as it is an angel added to the immense multitude of those who are happy and exulting in the presence of Almighty God. I will remember her in the Holy Sacrifice of Mass, at the *memento* for the dead.

You too, My Rev^d & D^r Mother, will be the object of my prayers, both during your life and after it shall have pleased our Lord to call you out of this world. From whence originated the report mentioned in your letter? I truly do not know, except some body or other has taken seriously an expression of mere pleasantry. The fact is that no body comes here from your neighborhood to whom I do not put some questions about my dear daughters of Mount Carmel and particularly about your self. Very likely some of them, telling me that you were as well as ever, I told them by way of joke, that I would not recommend you any more publicly to the prayers of the Congregation, as you rise, as it were, at your will & pleasure, from the grave to life again.

I have seen Mr. R. Taney a few days ago; your suit will come on next month or the following one, at Annapolis. He promised me to exert his great talents in your behalf. He has not the smallest fear of not succeeding in so just a cause.

Thousand Blessings to your good and pious community! I recommend myself to your fervent prayers, and remain with great respect,

Rev^d & D^r Mother,

Your humb. serv^t.,

✠ Amb., *A. B.*

P. S.—The spiritual retreat given out in the Cathedral terminated last Sunday. It has produced most consoling and abundant fruits. Vast as is that noble & sacred temple, it could hardly contain the multitude of the faithful who flocked to it morning and night. How much I wished that my daughters of the Visitation & Mount Carmel could have been placed in a corner of some gallery to enjoy the sight of such an edifying

spectacle! they could not but have admired the piety, the recollection & spirit of compunction which prevailed among the vast number of christians. I am sure at the evening service, when, after the moving instruction that was given, my full choir with their most melodious voices, entoned the sweet and sublime Psalm of Penitent David: *Have Mercy on me, O God!* they would have mixed their tears to the torrent of those that flowed down from the eyes of the whole audience.

God grant! the Jubilee[1] may produce the same extensive and consoling effects in the souls of my Flock spread over my whole Diocese!

My respectful & affectionate compts to your good Spiritual Father.

Mr. Taney,[2] as we have seen, had consented to take upon himself the defence of the Carmelite Sisters; this he did through charity, desiring, as he said, no return but their prayers. On November 22, 1826, he wrote as follows to their director:

Revd Sir,

I have been perfectly sensible that the continuance of the case of the Monastery, must produce much inconvenience and I have reluctantly submitted to it.—The case could not, I think, have been brought on at this Term by any exertions of mine.—But in truth I have been unwilling that it should come on in the absence of Mr. Dorsey—upon examining the record I fear an oversight has been committed and I have written to Mr. Dorsey to enquire whether it is the mistake in the Clerk in making out the copy of the proceedings.—If it is the mistake of the Clerk the error may be corrected.—But if it is not his mistake and our adversaries discover the error, we may lose the case here and be compelled

---

[1] This was the jubilee published by Leo XII in 1825.

[2] Roger Brooke Taney was born in Calvert County, Maryland, on March 17th, 1777. He was descended from one of the first Maryland settlers and was a good Catholic. At the time of which we speak, he practised law in Baltimore. He became Attorney-General of Maryland in 1827 and four years later he was raised to the dignity of Attorney-General of the United States. In 1833 he became Secretary of the Treasury and, in 1837, Chief Justice of the United States, a post that he filled for more than twenty-five years. After a long life of merit and distinction, he died in an honorable old age, October 12, 1864. A beautiful statue in his honor has been raised opposite the State House at Annapolis.

to go through another trial in the County Court.—I must beg you however to say nothing about this to any one,—for in the first place I do not wish to call the attention of the adverse counsel to this accidental error—and secondly, I should be unwilling to have anything said as coming from me that might give pain to the counsel who tried the case in the County Court.—I mention it to you merely to show the propriety of waiting for Mr. Dorsey —& the hazard of pressing the trial in his absence.—

I am Dear Sir with true respect and regard

Your friend & obt St

R. B. Taney.

In the year 1826 a letter arrived from Mother Raphael, of the Carmelite monastery of St. Denis, situated in the Rue Casini, at Paris. This good mother, who was then eighty-one years old, had been a religious in the Convent of St. Denis before the revolution, with Mother Teresa of St. Augustine, known as Madame Louise de France. After the suppression in France, she had a desire to join her Carmelite Sisters in America, and addressed herself for that purpose to Mr. de Villegas, who, for some reason or other, required a dowry, that she had no means of obtaining. She then went with eight of her Sisters to Piedmont, where she was kindly received by the queen of Sardinia. Only three of these Sisters had any dowry. They remained in Italy until the suppression of their convent there, and then returned to France. As soon as possible they formed a small community in Paris, and lived there unknown for some time. We learn from Mother Raphael's letter that the Sisters in France were suffering great distress on account of their poverty, some being even in want of bread. The good religious of the Rue Casini sent to the nuns in Maryland a collection of articles of devotion. The letter is dated May 6th, 1826. Another letter had been received some time before from the Carmelites of the Rue d'Enfer, to which Mother Clare Joseph replied in a letter, from which we learn that the poor Carmelites in Spain were no less afflicted, and in which she complains of the sad impiety of the times.

CHAPTER XVII.

Sorrow and Joy.

As the time of the elections was approaching, Archbishop Maréchal sent the following letter to the Mother Prioress:

Balt., 6 *March*, 1827.

Rev^d & Dr. Mother,

I have always received your letters with pleasure, but none gave me more satisfaction than the last one. For whatever may be the infirmities by which it pleases Almighty God you be afflicted, to my eyes your letter affords me a sensible proof that your hand is steady and that your head enjoys all the lucidity and energy Divine Providence adorned it with, in your younger days. I will have not, Rev^d and D^r Mother, the consolation of visiting you and your saintly community on the 8th of next month. The sacred functions I am bound to perform here will not permit me to leave Baltimore during Holy Week. Besides, the present state of my health gives me very little hope that I could undertake this excursion, how agreeable soever it would prove to me. But your community will not suffer at all by my absence. I beg you to present my respectful compliments to your amiable and good Director, the Rev^d Enoch Fenwick, and to tell him that I request him to preside at the Election in my place and name, and I authorise you to invite another respectable Clergyman, if you think it necessary to assist M^r E. Fenwick.

I beg Almighty God to direct the Election to His honor and glory and to the spiritual and temporal prosperity of your excellent Society. I earnestly solicit your charitable prayers and those of all your good Sisters, assuring you that I remain with respect and a truly fatherly affection,

Rev^d and D^r Mother,

Your humb. serv^t.,

✠ Amb., *A. B.*

P. S.—I received yesterday several letters from Rome. One of them, dated 24 Xber last, announces that the Pope[1] is so well that he was to celebrate Midnight Mass in the Church of St. Mary Major. . . . His 2nd Mass, at the rising of the sun, in the Church of St. Anastasia; and the 3d Solemn Pontifical Mass in St. Peter's. His present good health is truly a subject of religious admiration to all those who know his former, weak constitution. For my part I believe some Carmelites had a hand in this wonderful change. "Perhaps you or some of your Sisters."

The Archbishop always took the greatest interest in the community. "This little nursery," he said, "is one of my greatest consolations in the diocese." He paid the Sisters several paternal visits.

The elections took place on March 30th, and Mother Clare Joseph was again elected Prioress. This year Sister Martha of the Holy Cross, Lauler, entered the community.

The Sisters were once more deprived of a spiritual director, when death snatched away Father Enoch Fenwick, on November 25th, 1827. Rev. Father Walsh succeeded him for a brief period, remaining six months at Mount Carmel. Towards the close of the same year, Father Dzierozinsky sent the following information to the Carmelites:

GEORGETOWN COLLEGE, *Dec.* 12th, 1827.

Revd Mother in Xt,

I have the honor to acquaint you, that a certain person of singular virtue and piety deposited in my hands the sum of 400 Dollars as a donation for your Convent at Mt. Carmel under the following conditions:

1st. That on the 19th of each month forever the Religious Community should receive the Bl. Sacrament in honor of the Sacred Names of Jesus, Mary & Joseph for the intention of the Donor.

2nd. That the Community should recite each day a *Pater* & *Ave* for the same intention, & forever.

3rd. That the Name of the Person making this donation be not mentioned only to them to whom it may be necessary, which

[1] Leo XII.—He had succeeded Pius VII on the 28th of September, 1823. He died February 10th, 1829.

name I will communicate to you if you accept the mentioned sum under said conditions.—Please to inform me of it, and I will endeavour to transmit you the whole as soon as possible by some safe way.

Respectfully yours,

FRANCIS DZIEROZYNSKI, S. J.

Archbishop Maréchal had written to Mother Clare Joseph in one of his letters: "You too, my Rev^{d} & Dr. Mother, will be the object of my prayers, both during your life and after it shall have pleased our Lord to call you out of this world." But God had otherwise decreed, for he was called first. After having borne the pains of a long illness with Christian strength, he died January 29th, 1828. On the 8th of the same month, Leo XII, acceding to the request of Archbishop Maréchal, had appointed Rev. James Whitfield coadjutor of Baltimore. The brief arrived only after the death of Archbishop Maréchal, and consequently Dr. Whitfield became his successor. He was consecrated on Whitsunday, May 25th, 1828, by Bishop Flaget of Bardstown.[1]

The new Archbishop of Baltimore was an Englishman. He was born at Liverpool, November 3d, 1770, of a very respectable family, from whom he received all the advantages of a good education. At the age of seventeen, having lost his father, he spent some time on the Continent with his mother. In France he was detained captive in virtue of a decree of Napoleon. At Lyons he formed the acquaintance of Abbé Maréchal, afterwards Archbishop of Baltimore. Having decided to embrace the ecclesiastical state, he entered the seminary under the direction of his learned friend. He was ordained at Lyons in 1809, and on his mother's death returned to England. Yielding to the invitations of his old friend, Archbishop Maréchal, he came to the United States in 1817. He became one of the vicars-general of the diocese. During the whole of his administration, Archbishop Whitfield

[1] De Courcy, Shea.

took a lively interest in the three female religious communities in his diocese, namely, the Carmelites, Visitandines and Sisters of Charity, and showed his active solicitude, especially for the Carmelites, on account of the trials they had to undergo. His consecrator, Bishop Benedict Flaget was, says O'Kane-Murray, one of the great Bishops of our early Church. He was born in France in 1763. Having finished his course of philosophy in the University of Clermont, he entered the congregation of St. Sulpice, and was ordained priest. He came to America in 1792. He first labored in Indiana, and afterwards became professor of Georgetown College. In 1801 he began to reside at St. Mary's College, Baltimore. In 1810 he was consecrated Bishop of Bardstown, Kentucky. The saintly Flaget became acquainted with our Sisters on Mount Carmel, and paid them a visit that greatly edified him. Before returning to his diocese, after the consecration of Archbishop Whitfield, he wrote the following letter:

Dear & Rev^d^ Mother,

Were I to leave Baltimore without giving you a sign of my most sincere & warm gratitude for the kind reception you gave me & my companion when we visited your monastery, I would look upon me as guilty of a sin against all the rules of civility & charity. I assure you, venerable mother, that though I would live thirty years more, it would be impossible for me to forget Mount Carmel & the pious daughters of St. Theresa that live upon it. Never, no never, I will loose the sight of what I beheld in that sacred dwelling. Henceforth I will never complain of privations & of cold or hot weather, of scanty & coarse food, when I will remember my dearly beloved Sisters of Mount Carmel. Oh! how glad I am to have confirmed by writing our union or communication of prayers,—it is certainly the best bargain I ever made in my life. I request your prayers in a special manner on the 28th of this month, that I will start from Baltimore with five young ladies that go to Kentucky, some to enter into our monasteries, others to visit their relations or friends. I will have besides two boys & my dear Abell, in all we will be nine. We will say Mass in Fredericktown on St. Peter's day, & on the 30^th^ of this month we will continue our march towards Kentucky—where we expect to be if no accident happens against the 10^th^ or 11^th^ of

July. I cordially bless you & all your fervent daughters. I love you all tenderly in the Sacred Heart of Jesus, & I assure you that you will, at all times, find in me the great admirer of your wonderful poverty & other virtues, & your most obedient & affectionate servant & friend,

✠ Benedict Joseph, *Bish^p of Bardstown.*

June 25, 1828, St. Mary's College, Balto.

Blessings & friendship to Rev^d M^r Francis Neale, Rev^d M^r Walsh. I beg of you, when a favorable opportunity occurs, to present my blessings & compliments to M^r Basil Spaulding & family. Rev^d M^r Abell joins with me in every point.

The following letter is from the Bishop of Boston:

Boston, *May* 30th, 1828.

I received, D^r Rev^d Mother, some time past, a letter from you, with some others: but at the time of their reaching me, and for some considerable time after, I was too much taken up with more immediately urgent business to answer them. Since then, time has flown rapidly by, & so much of it has elapsed since their receipt, that I begin to think that an answer would now be, as it were, out of date. And in fact in my present situation, it is not at all times, I can command leisure sufficient even to attend to pressing exigencies always in their proper time—so that my correspondents have much to bear from me. They must not however impute my silence to absolute neglect. The news you gave me of the death of Mr. Smith of Frederick[1] afflicted me much, not indeed on account of himself (for he was a good man, & was prepared for death), but on account of poor little Stanney, who must have been inconsolable for his loss—so much did he love her, & so much did she love him. Still, I felt persuaded, bitter as was the Pill administered to her on the part of God, she would know how to receive it, when, upon reflection, & after the first shock would be over, she viewed the kind & fatherly hand that presented it. The ways of God are ways of Mercy—He intends all for the best, & she, I am sure, would be the last person in the world to withhold him, even for a single minute, from the enjoyment of that heavenly kingdom for which he was so well prepared. Beg her to accept my poor little condolence, & assure her I shall not forget him at the holy Altar.

---

[1] Brother of Sister Stanislas.

I was rejoiced to see that your hand, enfeebled as it is with age, & with a constitution broken with sickness, could still perform the mechanical part of letter writing & do it so well too as appears from your last letter to me. I hope you will still long be able to do it; & that Al. God will continue to extend the miracle He has been for many years past operating in the prolongation of your days. I am sorry to hear that the health of your Community has been but poor this time back & among the rest Sisters Euphrasia & Delphina have been very ill.—I hope they will both continue to mend until they get again perfectly reestablished.—From all I can hear, the past season in your State, has been very unfavorable to health. I am the more sorry for it, knowing that your house, so much out of repair, is but badly calculated to secure that blessing in even the most favourable seasons—but I hope God will temper the air to suit the shorn lamb.

I shall soon set out upon a very long journey, which I hope however to pass over in a comparatively short time.—On my return nothing will give me more pleasure, than to hear that you are well—that your good Community enjoy all good health & that you are all happy—

In the meantime I remain,

Sincerely yours,

✠B. Bp. of B^{n}.

P. S.—I beg you to give my kindest respects to Father Neale, Zacchi, Coombs & Walsh—also to Mrs. & Mr. Spalding, & their good little Lizzy.

A very singular thing took place in Geo.[1] Town the day before yesterday. I am assured it is true. A woman but lately taken into the Church took sick about a week ago, & after remaining so until last Thursday died. During her agony, whilst the departing prayer was recited, she took a Crucifix, embraced it, & gave every sign of regret for her sins, & of resignation to the will of God. Shortly after she expired. After she was laid out, her brother & mother with other relations who are still Protestants, came in with the intention of watching the corpse during the night. Suddenly there appeared IHS distinctly marked in white & red on her arm, which remained there a considerable time, long enough at least, for all to observe it, & then gradually disappeared. The Brother instantly went to a Magistrate, so greatly was he struck at what he saw, & made his affidavit of the whole. Much speculation exists here on the subject among Catholics, as well as

[1] This is probably Georgetown, Essex Co., Mass.

Protestants, but chiefly among the latter. At all events, it will have the effect of converting the whole of the family, which is probably what Al. God chiefly intended it for.

After the death of Father Enoch Fenwick, the Sisters made application to the Superior of the Society of Jesus, for one of his subjects to be their director. But he replied that the members were so few and so necessary that they could not possibly be spared. After some months Rev. W. F. X. O'Brien was appointed to fill the vacancy. During the interval between the death of Father Fenwick and the arrival of Mr. O'Brien, Rev. Father Walsh rendered his services to the community.

Rev. W. F. X. O'Brien was probably born on the spot where Georgetown, D. C. now stands. He was ordained April 11th, 1808. In the beginning of November, of the same year, he went to Pittsburg, and was the first resident priest in that city. In March, 1820, ill health obliged him to leave Pittsburg, and it is said that he retired to Mount St. Mary's College, Maryland. At the time of his appointment, however, we find him at Newtown, Maryland, whence he wrote to Archbishop Whitfield, as follows:

NEWTOWN, NEAR LEONARDSTOWN,
ST. MARY'S COUNTY, MARYLAND, *Aug.* 26th, 1828.

Most Rev. Sir,

I have received a letter from the Rev. Mr. Dzierozinsky concerning my going to Mount Carmel, and another from the Rev. Mother of the Monastery, stating that she has your consent & requesting me to go there, but neither make any mention of faculties and jurisdiction, conferred on me for that purpose.

My successor in my present mission is already arrived here, and if I have to go to the Monastery and take charge thereof, and of the Congregation attended lately by Rev. Mr Walsh, I wish to be properly appointed and authorized by your grace; so much the more, as from the manner of my being appointed for the mission I am about to leave, I should have some doubt about exercising faculties in any other part of this Diocese, even without an express authorization from you. I should rather not have gone to the Monastery, for some time at least if ever, but if you think proper to authorize me, I will go and make a trial. Please

to answer me by return of post and direct to me at St. Thomas' near Porttobacco, Charles County, Maryland, to the care of Rev. Mr. Francis Neale.

I am, Most Rev. Sir, with respect,

Your most obed. and humble servant,

W^{m} F. X. O'Brien.

P. S. The late arch-bishop granted me as long as I remained in my present mission, the power of blessing scapulars and putting them on. I request you will continue the grant, and also to grant me the power of indulgencing beads, of blessing crucifixes, and images, which he had not the faculty of granting, as his power was limited to a certain number of missionaries as he stated in his letter to me.

W. F. X. O'Brien.

Father O'Brien became chaplain and confessor of the Carmelites by appointment of Archbishop Whitfield, and entered upon his duties September 5th, 1828.

The following letter gives us an insight into the simplicity of his character, and the poverty he endured; it reads as follows:

Mount Carmel, *Feb.* 27th, 1829.

Most Rev. Sir,

I have received your favor of the 23rd inst. I return you my thanks for your great & prompt kindness, in granting or continuing to me the favors that I requested of you in my last letter to you. May Almighty God reward and prosper your grace. Your goodness encourages me to request of you another thing, which did not occur to my mind when I wrote to you last. I request that you will grant me permission to conform my mass to the office of the Nuns of this place, whenever I shall say Mass for them, *usque ad revocationem;*[1] I beg that you will not be displeased. I know you before granted me permission to conform my Mass to their office; but if my faculties were limited when you granted it, would not it also be limited? And I do not remember satisfactorily that I asked you for, or that you granted me that permission, *usque ad revocationem.* I may be troublesome sometimes even unnecessarily. But I would wish to be as straight

[1] Until withdrawn.

as possible in regard to spiritual faculties & permissions. I spoke to your grace once about Masses. If you could not let me have any with larger retributions, you might perhaps procure me some 20 cts. retribution Masses. If you will be so good, I will be thankful to you. Some of the people that I attend are about to contribute to procure a horse, but they are slow. I do not know what kind of salary will be made. If the horse is procured, I must wait awhile and see what will be done in regard of the salary. I will be thankful if you will grant me power to bless crucifixes, crosses, images, pictures, beads, etc. I will be thankful for an answer by return of post.

I am, Most Rev. Sir, with sentiments of respect and gratitude

Your obed. & humble servant

Wm. F. X. O'Brien.

Another letter of his to the Archbishop we here insert:

Mount Carmel, *April* 11th, 1829.

Most Rev. Sir,

On last Tuesday, the day after I received your last letter, I went to see Mr. Middleton to request him to send the boy he is to let you have. He told me he would send him by the steamboat next Wednesday. The steamboat, by which Mr. Middleton intends to send him, is called Fredericksburgh, Captain Jenkins. It arrives at Baltimore on Thursday morning. You would do well to send some person about 8 or 9 o'clock next Thursday morning to see about the boy. From Mr. Middleton's observations he would wish to receive $350 from you for the boy, though I think he will take less. However he expects to be in Baltimore next fall, where, if you would wish to keep the boy, you may have an opportunity of bargaining with him *facie ad faciem*.[1] He wishes you to have the boy, if he will suit you. Could you not grant me the power of blessing scapulars and of putting them on, without the condition of my receiving or wearing the scapular myself; I have received that power before without such a condition. The Rev. Mother is still in a low state of health. Please accept her respects.

I am, Most Rev. Sir, with respect,

Your Obedient humble Servant,

Wm. F. X. O'Brien.

---

[1] Face to face.

At this time there lived in the United States an illustrious, but unfortunate personage, namely, Madame Yturbide, ex-Empress of Mexico. Her husband, Augustin de Yturbide, after a troubled youth, spent in scenes of war, had been proclaimed emperor of Mexico on May 18th, 1822; but, by one of those sudden revolutions so common in the American off-shoots of the Spanish Monarchy, in less than a year he was obliged to descend from the throne, and depart into exile. The following year he imprudently returned to Mexico, but was captured and shot on July 19th, 1824. His wife, having retired to the United States, resided for many years in Philadelphia, and then went to France. A yearly pension of $8,000 was allowed by the Government of Mexico to the family of the deceased Emperor. During her sojourn in the United States, Madame Yturbide made the acquaintance of the Carmelite nuns. In company with her daughters and her chaplain, Rev. Mr. Lopez, she spent some time at Mount Carmel, in Charles County. They became deeply attached to the community, and particularly to the Prioress. Madame Yturbide made a donation of $400 to the community, out of devotion to the Sacred Hearts of Jesus, Mary and Joseph, requesting the nuns to receive Holy Communion once a month, and to recite daily a *Pater Noster* and *Ave Maria* for the intention of the donor. This obligation was to be binding only upon those who were then members of the community, and was to cease with their death. It continued until February, 1878, when the last survivor of the community of 1827 passed away. From the following letter it appears that Madame Yturbide had purchased a young slave from the Sisters. We give the contents of the letter in full without any corrections:

J. ✠ M.
J. GEORGETOWN, *June* 2^{d}, 1829.

Rev^{d} & Dearest Mother,

Enclosed you will find here two notes of the U. S. Bank for $150, the concerted price for little David. If convenient I will

be obliged to you for a written credential of the sale. I suppose he is baptised, but I want it to be mentioned by yourself.

Sabina forgot the direction of the gentleman in Alexandria, to whom the materials concerning flowers, are to be sent: be pleased to mention it also to me. Besides two said notes, three dollars more are here enclosed, which application is to be done to the Rev^{d} Mr. Brien, whom I compliment & beg his prayers. He sang Mass for dear Joana. Now, dear Mother, let me assure you, that we all miss the good company of the Sisters of Mt. Carmel. Sabina became sick as soon as she arrived to the Academy; she is at home now, & better too.

Yesterday I saw Mrs. Carbery, she says she is continually remembering you. For myself I must tell you, that I am not so well, nor so happy as I did in your Convent. Rev^{d} Mr. Lopez says, he is preparing himself to say Mass tomorrow for you, as he does not forget his promise. I hope you will continue better, until you be recovered, because you are still necessary to the good people of Mt. Carmel. Give my love to every one of them, do not forget me in your prayers, & believe me, Dear Mother,

Yours sincerely,

Ana Maria Huerte de Yturbide.

Archbishop Whitfield wrote in 1829 to the Mother Prioress the following letter:

Baltimore, *June* 15th, 1829.

Rev. & Dear Mother,

After an absence of some weeks, spent in visiting different Congregations, I have received your letter of the 5th inst. I am glad to hear that you are somewhat recovered from your severe spell of sickness and it will give me still greater pleasure to hear that you are completely restored to that state of health which may be enjoyed at your age. The permission which you ask for leave to some Clergyman to enter the enclosure and visit you when sick, I grant, knowing that you will use it with great prudence and discretion. Such visits, were they frequent, might be very prejudicial to your pious community, so be sparing & cautious in allowing them. Mr. Taney, the Lawyer, is gone to Anapolis to attend the Court. He said that your suit will certainly come on during this session, & that he would inform me of the result. He trusts it will be favorable to you. You will sing or recite a Te Deum for the election of Pius VIII and insert

his name in the prayers of the Church that are offered for the Sovereign Pontiff.[1]

I remain Rev^{d} & D^{r} Mother,
Giving my blessing to you & all your Community,
Yours sincerely
✠ JAMES, ARCHP. OF BALT^{E}.

At this time the first Provincial Council of Baltimore was convoked by Archbishop Whitfield. The opening took place October 4th, 1829. Mother Clare Joseph, having invited the Bishops to visit the monastery, Archbishop Whitfield wrote as follows to Mount Carmel:

BALTIMORE, 17th *Oct^{r}.*, 1829.

Rev^{d} & Dr. Mother,

You must excuse me for not answering sooner your kind letter; our long & laborious sittings in council take up almost all our time and have prevented me from writing several letters I have to write.

I presented to the Bishops your kind invitation but such are their projected journeys for business that I fear none can come, unless the Bishop of Boston should go by himself. He, on account of the sickness prevailing in your County, is not at present inclined to go, but perhaps he may change his mind before he leaves the District where he expects to be towards the end of next week. Tomorrow our National Council will be solemnly closed in the Cathedral. After a Pontifical High Mass the decrees will be published in Latin. Such grandeur of ceremonies we have had since a fortnight has never been exhibited before in this country.

Be assured I bear in mind & heart the interests of your holy community & that I shall endeavor to promote them as much as possible.

Begging your prayers & those of your Spiritual daughters,

I am,
Yours faithfully in Christ,
✠ JAMES, *Archp. of Balt^{e}.*

[1] Cardinal Castiglione was elected March 31st, 1829, and took the name of Pius VIII. He died the following year, on November 30th.

Whether any of the Bishops accepted the invitation of Mother Dickenson, we have not been able to discover. The following letter of Bishop Flaget informs us that he could not pay the desired visit. It also makes us acquainted with the fact, that the mother of Father O'Brien then resided at Bardstown.

FREDERICKTOWN, MD., *October* 25th, 1829.

Venerable & Dear Mother,

It was a great satisfaction for me, when coming to Baltimore, to think that before your death & mine, I would enjoy the inexpressible pleasure of seeing you once more, in your peaceable & sanctified retreat of Mount Carmel. Your desire indeed & that of your Community of enjoying the company of all the Bishops who attended the Council, was no less lively than mine, since by a kind letter to our Most Revd Arch Bisp., you invited him & all his Brethren to come & spend some time in your poor but delightful abode; however, I must renounce this pleasure, & content myself with writing you & your interesting daughters in true spirit, & sincere affection. This I do, Venerable Mother, from the bottom of my heart, at Revd Mr. McEvoy in Fredericktown, on my way to Kentucky, where I must be by the first week of November next. Our sessions in the Council have lasted one week more than we expected, & the season being far advanced, I hasten home for fear of being overtaken by Winter. Since I had the satisfaction of enjoying your company, I received a charming letter of Madame Thorlozan, who had the goodness to call me her Father in God, & who complained of not receiving letters from you as often as she & her daughters wished to receive. She gave me an excellent character of Mr. Ellery, & blessed God that he was engaged in a Religious house. So far, this young man who is helping in building a Monastery, & a Church, has given me the utmost satisfaction. May he continue in these holy & profitable dispositions! Dear & Venerable Mother, permit me to recommend myself, & all my diocese to your constant sufferings, & fervent prayers. I hope your pious daughters whom I cherish, & bless will join you in such holy work. Assure them of the purest sentiments of esteem, affection, & gratitude with which I remain of you all, Venerable Mother, your most affectionate, & devoted servant, & friend,

✠ BENEDICT JOSEPH, *Bishop of Bardstown, Ky.*

Revd Mr. O'Brien is my son, & sincerely beloved by me. Be so good as to present him all my blessings & cordial affection. His mother was well when I left Bardstown.

The lawsuit, which had so long been pending, was finally settled in favor of the Carmelites. Information of this was conveyed to them in the following letter of Mr. Taney:

BALTIMORE, *Dec*, 25th, 1829.

My Dear Madame,

I take sincere pleasure in telling you that the Court of Appeals has at length decided the suit in your favor. There can be no farther appeal from this decision—and you may consider your title as entirely safe—and the dispute as finally settled according to your wishes. I truly rejoice in this result which will put an end to your anxieties on this subject, and wishing you a happy Christmas with many returns of it,

I am, with the highest respect,

Yr Most obt servt

R. B. TANEY.

The following letter of the same gentleman is addressed to Rev. Father O'Brien:

BALTIMORE, *Jan.* 2, 1830.

Dear Sir,

I received yesterday your kind letter with the fee of one hundred dollars enclosed—which I assure you I neither desired nor expected. I felt myself abundantly rewarded in the fortunate issue of this long and anxious controversy.—I pray you to return to the Revd Mother and the good Sisters my sincere acknowledgements for their kindness and liberality—and I beg to be remembered in their prayers and in yours.

& am Dear Sir,

With the highest respect,

Your most obt. St

R. B. TANEY.

CHAPTER XVIII.

Preparations for a Change.

Mother Clare Joseph, as we have remarked during the course of this history, had habitually been in ill health. Several times she had been in imminent danger of death by severe illness, but, at the prayers of her children, had been restored. Finally, however, the moment, that may be delayed, but can never be avoided, arrived. She died on the 27th of March, 1830, in the seventy-fifth year of her age, and the fifty-eighth of her religious profession. Her mortal remains were interred on the 30th of March, three years from the day of her reëlection as Prioress. During her life Mother Clare Joseph had been an example of every religious virtue. As superior, which office she filled for thirty years, she was distinguished by her zeal, prudence and charity, so that her daughters revered her as a saint and cherished her as a mother. Through her able direction and holy instruction, the spirit of prayer and solid piety continued to flourish in the monastery, and the religious soon came to be venerated by both priests and people. Prelates and clergy alike besought their prayers for the success of the American missions, as it was well known that the chief motive of their establishment had been, that they might aid, with their prayers, the missionaries who were laboring for the good of souls. Mother Clare Joseph was particularly devout to the most Holy Passion of our Lord, and during the latter years of her life, when sickness bound her to a bed of suffering, she always kept near her a crucifix, upon which, from time to time, she cast looks

Rev. Mother Clare Joseph of the Sacred Heart.

(Frances Dickenson.)

full of tender love. Her last words were: "Sweet Jesus, assist me." Not only did the community deeply deplore her loss; but all, both priests and people who had known her, sympathized with her daughters in their bereavement.

The saintly Bishop Flaget, having been informed by Sister Stanislas of the death of Mother Clare Joseph, wrote her the following very consoling letter:

Dear Sister Stanislas,

With what concern did I not hear of the sickness &, nearly at the same time, of the death of your so venerable, & so worthy Supr & Mother. All the marks of esteem & religious affection she had given me, both with words of mouth & by writing, presented themselves to my mind in crowd.—My poor heart was truly overwhelmed, sometimes by deep sorrow, at another time with lively sentiments of regard & gratitude. The desolation of your fervent family must have been great; for if the people that had only a slight acquaintance with this respectable Lady have felt her death in so keen a manner, what did not feel those who knew her for many years, & who had been the witnesses of her eminent virtues. Religion alone in such painful circumstances can soothe our affliction.—For we know that this Revd Mother had run a long & very glorious race. She was ripe for Heaven—God has called her to Him, has freed her of all the bodily miseries that tormented her, & pours now torrents of delights into her heart & shall pour them during the whole Eternity. These consoling reflections are not the result of mere imagination, they are the natural consequences of our belief, & the most efficacious remedy to all our afflictions. Though I am persuaded that Mother Dickenson was not much in need of prayers after the wonderful examples of patience, & charity she had given for so many years to her family; yet, as God may perceive spots in Angels themselves, I have offered several times the divine Sacrifice of Mass for the rest of the soul of so respectable a friend; & I will continue to remember her & and all her edifying family in my memento. Rd Mr. Abell has been informed of your loss. He will never forget the Monastery of Mount Carmel, nor the pious inhabitants that dwell upon it. Present, if you please, my best & most cordial compliments of condolence to your venerable Sisters, to Revd Mr. O'Brien whom I love tenderly—Tell him that his aged mother is very well satisfied in her situation, and that her health is as good as it has been for ten years. As for

you, accept besides my compliments of condolence, all the sentiments of gratitude for your kindness in giving me such interesting details with which I remain,

Your most obed^{t} & affectionate Father in God,

✠ Benedict Joseph, *Bishop of Bardstown.*

August 24th, 1830.

I congratulate you all for having gained the lawsuit concerning your land. I will be glad to hear who has succeeded to your departed Mother. ✠B. J.

Among the priests whose friendship the Carmelites enjoyed, and who kept up a correspondence with them, we mention Rev. Simon Gabriel Bruté, afterwards Bishop of Vincennes. He was a native of France, and belonged to the Society of St. Sulpice. He came to America in 1810. After having been Professor at Emmittsburg, and President of St. Mary's College at Baltimore, he was consecrated bishop, October 28th, 1834, by Bishop Flaget. He died June 26th, 1837. Several letters of his to the Carmelites will be found in an appendix.[1]

On the 14th of April, 1830, the elections took place, and Sister Angela of St. Teresa, Mary Ann Mudd, was elected prioress. Father Francis Neale presided at the election.

Soon after the departure of Mother Dickenson from this world, the community was again visited by death. Sister Euphrasia of the Infant Jesus, Ann Mudd, a religious, noted for her devotion to the Blessed Sacrament, for her zeal for the poor souls in purgatory, and for the conversion of sinners, was called hence. She died on May 24th, 1830, after a severe illness of two weeks. She was forty-eight years old, and had been twenty-three years in religion.

The 29th of June, 1830, witnessed the profession of two Carmelite religious: Sister Martha of the Holy Cross, Bridget Larmer, and Sister Aloysia of St. Joseph, Sarah Whelan. The former was born in Montgomery County, Maryland, of

---

[1] See *Appendix.*

Thomas Larmer and Margaret Canfield, daughter of Patrick Canfield, and was in her 26th year; she was a lay Sister.

Sister Aloysia was also a native of Montgomery County, and a lay Sister. She was in the 25th year of her age, when she made her profession. Her parents were Thomas Whelan and Rebecca Stallin. Her family, having removed to Georgetown, D. C., while she was quite young, she had the Jesuit Fathers as directors for many years. Finding that her inclination to the religious state tended towards a contemplative order, they introduced her to the Prioress of the Carmelite Monastery. Having been admitted into the community, with her friend of long standing, Miss Bridget Larmer, she received the habit on the 4th of December, 1828, from the hands of Mother Clare Joseph of the Sacred Heart, and was professed on June the 29th, 1830.

About this time the temporal reverses of the establishment, which were increasing from the injudicious management of the farm, impositions of overseers, expenses of the lawsuit and other causes, had so curtailed the means of its support, that the Sisters were obliged to observe even a more rigid rule than their Order prescribes. Moreover their house was falling to pieces over their heads, so that the rain and snow beat in on all sides. Under these circumstances it was thought advisable by Archbishop Whitfield, that the community should remove to Washington or Baltimore, where they might obtain support by the instruction of children; for, as we have seen, permission from Rome to this effect had been obtained during the administration of Archbishop Carroll. Archbishop Whitfield began accordingly to look around for a suitable place for them to establish themselves in the city. In July, 1830, he wrote on this subject as follows:

BALTIMORE, 6th *July*, 1830.

Revd & Dear Mother,

My not writing to you sooner must not be attributed to forgetfulness of my promise, or to want of diligence in trying to promote

the spiritual and temporal welfare of your pious community; for I have had it very frequently in my mind and have been looking all over Baltimore for a house and lot, or a lot itself that might suit you—yesterday, at last, I have discovered a most beautiful garden, with a brick house, in a respectable part of the city which I think may suit very well. The whole lot is 145 feet broad on Aisquith Street, and 200 feet deep. It is surrounded now, in great part, by a high paling, for the safe keeping of the various and abundant fruits, and flowers that grow in this charming place, such as, a very large collection of grapes, strawberries, lemons, figs, peaches, pears, &c., &c. There are two or three long walks covered with vines hanging over the bowers. The strawberries, if sold in market, would bring $50 dollars a year. There are vases containing lemon, orange, fig trees, rare flowers, &c , that it is said, might sell for $500 dollars. There is a fine green house, a bath room for warm & cold baths, a pump of good water within the lot, and close to the house, a variety of the choicest flowers, large beds of cauliflowers, and plenty of room and good soil for planting sufficient vegetables for your community.

The house is genteel though not large—on the basement story there is a kitchen and another room which appears dry—besides a kind of cellar for wood, &c. On the first story there are three rooms about 16 feet square. On the second the same number, and on the 3^{d} or attick 3 other decent bed rooms. There are very good stairs besides back stairs.—On the first and second story there are piazzas or galleries extending along the front and to the whole extent of it. On the north side there is a spacious portico where twenty persons may be seated. The house does not appear to me square and there is a space left to make it so, which added to the present building might render it fully large enough for your wants. The neighborhood is quiet and the situation sufficiently central so that it is believed you could easily obtain 50 or 60 scholars from Old Town, Fells Point, and the neighborhood of Central market; besides this, there is Bellaire market near at hand. The former is the chief market in the city. In both there is abundance of fish sold.—Central market is held on Wednesday and Saturday.—Bellaire has two other days. The house is perhaps 30 feet distant from the street. Now as to the price. The whole, as it now stands, may be had for $6,500 dollars and perhaps something less. I suppose if one half or even $\frac{1}{3}$ were paid in cash, credit would be given for the balance on paying interest, but of this I am not certain.—If you judge the place suitable and can procure money, I think it may answer very well. There is an inconvenience that cannot be easily avoided in a city, it is that from a few houses they may

overlook the lot and see you in the garden, but at present, even those houses are few and by raising the fence still higher perhaps the inconvenience may be remedied.—I would recommend that you all join in fervent and confident prayer that your Heavenly Father may direct you.—To have light we must raise our eyes to Heaven, and without that supernatural light, human prudence would only be darkness, and to make us stumble and go astray. Passing thro' Washington I went round the lot and saw the exterior of the house opposite to M^r^ Dan^l^ Carrol's; it is a fine lot and good house; it rents for $160 per annum—whether you could purchase it on reasonable terms I know not.—I am also afraid you could not find sufficient scholars in that neighborhood, it being far remote from the centre of the city. In Baltimore I hope you would succeed if you can find money, but I warn you again that begging is become very odious to the Catholics of this city, and you can have no dependence on them for collections.

Beseeching Almighty God to bless you all, and guide your steps to that place where His glory and your good may be best promoted,

I remain, in Christ,

Yours most sincerely,

✠ James, *Archp. of Balt^e^.*

The house and lot on Aisquith street was purchased by Rev. Mr. O'Brien for the Carmelite nuns for the sum of $6,250 in the year 1830. Mr. Ignatius Boarman was engaged to erect an additional building on the lot. Having received a visit from Mr. Boarman, Mother Angela wrote on the 14th of September to Archbishop Whitfield as follows:

J. M. J. T.

Mount Carmel, *Sept.* 14^th^, 1830.

Most Rev. & Dear Father,

It is with pleasure, I profit by this good opportunity to assure you of mine and Communities respects, our sincere thanks for your kind and zealous exertions to promote our happiness, and I confidently hope will ever make it a pleasing duty to testify to your Grace our warm and united sentiments of gratitude and filial affection. I am much pleased with the plan of building, was very glad to see Mr. Boarman and had it in our power to have the divisions of the Monastery more to our convenience.

I was in great hopes of seeing your Grace, when I heard you were at Georgetown, indeed it would have given me more consolation than I can express to speak to you, in person, of the many weighty concerns that press heavy on me at this time; the many inconveniences of our removal, the fear of being in debt, the disposal of our poor servants, above all, the thought of having a School, for which we find ourselves quite inadequate, our educacations, in general, being so very limited, that I feel at times, much discouraged; yet I confidently hope such is the will of our heavenly Father, and will endeavor to do our best and submit our feeble understandings to the wise and prudent direction under which we have the happiness to be and comfort ourselves with the hope that after sometime we shall be able to live up to the exact observance of our holy rule and institute.

I beg of you, Most Reverend and Dear Father, to favor me with a letter at your convenience, any advice and instruction will be most gratefully received. I shall be thankful to know your opinion concerning our manner of conveyance to Baltimore, and whether you judge it proper to wear our religious or secular dress.

Our good Father and each one of the community unite with me in soliciting your fatherly benediction and imploring a remembrance of us in your holy prayers. With the highest esteem and veneration, most Rev. & Dear Father, Your humble and obedient servant and daughter in our Lord

ANGELA OF ST. TERESA,
alias M. Ann Mudd.

Favoured by Mr. Boarman.

To this she received the following answer:

BALTIMORE, 19th *Sept*r, 1830.

Revd and Dr Mother,

In answer to your kind letter by Mr Boarman, I am glad that his visit to Mt. Carmel has been useful in making some improvements in the plan of the Convent, for your greater convenience. Yesterday they began building the foundations and there are about 5 men hard at work, laying the stones. Mr Boarman however is not well, but I hope his complaint will not be serious, indeed it does not prevent him from going out to inspect the works. I am not surprised that you should feel some uneasiness, on account of the change of place to be made and of the consequence that must follow, but as we hope it is the will of God you should come hither, we also have every reason to hope that He will enable you to surmount all difficulties in the way. With

regard to teaching the children, you have two or three Sisters capable of teaching & this would be sufficient, besides between now and next June, several may learn enough to become competent teachers and even in teaching children they will learn a great deal & will always be in advance before the children. As to your fear of being in debt, if you dispose of your servants, &c. from calculations I made with Rev^{d} M^{r} O'Brien you would have it seems $9000 towards paying $12,000, and this without selling your land—and then the terms of payment to Mr. Boarman are so made as to be very accommodating, and I hope you will soon be free from all debt. You will first feel inconveniences from your removal, but a healthy situation & a good convent & garden in a flourishing city where provisions are abundant and cheap, will soon reconcile you to your new station.

Place, therefore, entire confidence in your Heavenly Father who will take tender care of you & provide for all your wants. As to coming in your habit or putting on secular clothes I leave it to your discretion & that of your Spiritual Father. Were you to come by way of George Town—the nuns of the Visitation are very desirious of lodging you on your way, as they would have the happiness of seeing you, which otherwise they can never expect to have. I am not so capable of advising you as Rev^{d} M^{r} O'Brien & the neighboring Clergyman as to the mode of conveyance. You will therefore consult them and your other neighbors. Mr. Johnson the late proprietor of the house has left it and paid $15.40 for the 15 days he staid after the 1st of Sept^{r}. Mr. Boarman has placed in it a Catholic and his wife, very decent people, who will take care of it, and Mr. Smith and others will do what they can for the preservation of the vines, figs, &c.—Mr. Johnson cannot find his bond of insurance against fire, he supposes thro' mistake, he left it in the hands of the Rev^{d} Mr. O'Brien with the other papers, and therefore desires Mr. O'Brien to send it to him, if he has it.

Praying Almighty God to pour down His choicest blessings upon you all.

I remain,

Yours sincerely in Christ,

✠ James, *Arch. of Baltimore.*

On September 29th, the feast of the Dedication of St. Michael, the corner-stone of the new convent was laid by Archbishop Whitfield, who gave $100 towards defraying the expenses. The following inscription was placed in the corner-stone:

"In the year 1830, the 29th of September, the corner-stone of the Monastery of Mount Carmel in Baltimore was laid by the Most Rev. Archbishop, James Whitfield, the fourth Archbishop of Baltimore, for the translation of the said first foundation of Religious to Baltimore, with the approbation and zealous endeavours of the Most Rev. Archbishop, their prime Superior, and under the direction of the Rev. Wm. F. X. O'Brien, the fourth confessor, and the Rev. Mother Angela of St. Teresa (*alias* Mary A. Mudd), Prioress." (Here followed the names of the Sisters.) "The building to be executed by M. J. Boarman of the city of Baltimore."

Archbishop Whitfield had, in August, 1830, informed Cardinal Capellari of the measures taken to transfer the Carmelites to Baltimore, and asked the confirmation of the previous rescript, by which their monastery, which had been established in Charles County, was sanctioned. This was given on the 21st of December, 1830.

The dispensation allowing the Sisters to teach, which had been given at the request of Bishop Carroll, was confirmed by the Propaganda, as may be seen from the following letter:

BALTIMORE, 24th *Febr* 1831.

Revd and Dr Mother,

I think it may be gratifying to you and the community to inform you that a few days ago I received a letter from Rome from the Cardinal Prefect of Propaganda in answer to one of mine on different subjects. One of which was your establishment in Baltimore, your teaching, &c.—The consequence is a full confirmation of the dispensation for teaching, granted 40 years ago but not acted upon, your being authorized to appoint sisters to superintend the adjoining school, the permission of females visiting the school to examine as to mode and progress of the teaching —and also the permission, if necessary, of selling your property at Mt. Carmel, to meet the expenses of the new establishment. . . . The document I reserve willing to give a copy when you come or before if you wish it. The weather and the streets have been so bad that I have not visited your monastery for some time, but just before writing this, I took my sky glass & had a fine view of it, directly opposite to my house, and in a straight line not

more (if so much) than ½ mile distant. It is I see covered in and consequently the carpenters are at work in it and I suppose Mr. Boarman will have it completed for your reception nearly at the time he promised.—You see so far, the Roman Pontiff and the Archp. have approved your coming to Baltimore. Almighty God will bless you and do the rest.

Yours very sincerely in Christ,

✠ James, *Archp. of Balte.*

We have here to record the death of another member of the community. Sister Magdalen of St. Joseph, Elizabeth Johnson, died March 29th, 1831, aged 52, having been thirty-two years in religion. She was a lay Sister. She gave, during her long and tedious illness, a striking example of conformity to God's Holy Will. She was the last one of the community buried at Mount Carmel.

The following letters give another proof of the kind solicitude of the Archbishop for his Carmelite children:

Baltimore, 21 *June*, 1831.

Revd & Dr Mother,

I have received for your Community, One hundred dollars from Mr. Joseph Smith, near Frederick, which I hold at your disposal.—Mr. Boarman says he is much in want of money, & will be glad if you let him have it on account of the first payment, you will have to make him, but I cannot give it to him without your order. The plastering of the monastery is finished, and the painting will be done, I think he said by the beginning of next month. Then also he hopes to begin building the wall, it has not been (he says) in his power to begin yet from the great difficulty of getting both workmen and materials, but when once begun it will be soon finished.—He thinks that, at latest you may enter your monastery about the 1st of Sept. I hope it will be a house of benediction to you all and of edification to the public. My blessing to the Community I most willingly impart and in return I beg your prayers.

Yours in J. C.,

✠ James, *Archp. of Balte.*

Balte., *Augt* 2, 1831.

Revd and Dr Mother,

This evening the Marine Bank of Balte has sent word to Mary Ann Mudd and others that their promissory note of $2083.33 with the interest $126.54 making in all $2209.87 are to be paid at that

bank, Aug^{t} 6th and with the three days grace at the latest on the 9th of Aug^{t}.—As I understood this note was for the payment of one instalment of the purchase money of the lot and house bought by you from Johnston for your convent here, I told the young man I would give advice for the payment adding that I expected M^{r} O'Brien to come to attend to it. Placed in Bank as it is, it is absolutely necessary for you to meet punctually the time of payment. Lately being at G. Town I desired R^{ds} Coombs & Neale to tell you all things, I expect, will be in readiness for your coming, in the beginning of September. As for the bones of your dead if they can be so packed up as not only to give no offence by smell, and no notice as to what they are I will agree to your pious and respectful care of the dead and Mr. Boarman promises to prepare a vault under the chapel (I believe) without any one knowing for what it is designed. He offered also to go to Mt. Carmel and take care of your furniture &c. on the steam boat.

In great haste, I am,
Yours sincerely,
✠ James, *Archp. of Balt^{e}.*

In the same month the nuns commenced taking up the remains of the deceased religious. They did this very secretly, generally late in the evening, employing two faithful, trusty servants to assist them. The bones were found to be entire and as they had been laid in the coffin. The clothes were decayed; but the wreaths and crosses had retained their shape. All were identified. Sister Euphrasia Mudd and Sister Magdalen Johnson, who were too recently dead, could not be disinterred. They still repose on Mount Carmel. The remains of the other Sisters, with those of Rev. F. Charles Neale, were carried to Baltimore. They were placed under an Altar in an Oratory, in the new Convent, where the nuns went frequently to pray for the dear ones who had gone before.

On August 10th, 1831, the following was written by Archbishop Whitfield, and sent to the community:

I hereby authorize the Rev^{d} Mother and the whole community of Mount Carmel to quit their present inclosure, in order to fix their residence in Baltimore.

✠ James, *Archp. of Balt^{e}.*

CHAPTER XIX.

Baltimore.

On September 13th, 1831, the Carmelite nuns bade a last farewell to their dear Mount Carmel in Charles County, where they had spent so many happy days, and where several of them had consummated their course. When they were about to leave one of the old nuns was missing. Search being made, it was found that she had gone to pray for a last time, in the little cell, where she had passed so many hours alone with God. Father O'Brien and the brother-in-law of Sister Stanislas, Mr. Washington Young, conducted the Sisters to the house of the latter, where they arrived at two o'clock in the afternoon. They were cordially received and entertained by Mrs. H. E. Young and family, and there they passed the night. On the following day, September 14th, they started for Baltimore, and reached the city at three o'clock in the afternoon.

The Visitation nuns of Georgetown had most warmly invited the Carmelites to visit their community on their way to Baltimore. Several of the nuns had near relatives in that monastery, but as it was out of the direct route, it was thought better to decline the kind invitation.

Upon reaching the city the Sisters proceeded at once to the residence of the Most Rev. Archbishop, where they were most kindly received.

An amusing anecdote is related connected with their arrival. The Archbishop had an old colored servant, who, it seems, had not yet recovered from the panic caused by the last

invasion of the British, and when she saw a number of curious figures, wrapped in large white mantles, and covered with black veils, marching up the steps of the archiepiscopal residence, she ran away screaming, "Oh! the British hab come to take away ole massa."[1]

After a visit to the Cathedral, the nuns returned to their carriages, for a crowd had already gathered, attracted by the novelty of the sight. The Archbishop accompanied them to their new home, where they were met by several Sisters of Charity and some kind ladies, who had provided food and bedding for them, as their effects, which had been sent by the boat, had not yet arrived.

The next day, September 15th, the Archbishop said Mass in their chapel, after which they chanted the *Te Deum*. The Archbishop was so affected that he could scarcely sing the prayers.

The Sisters of Charity, who were then the only religious in the city, warmly welcomed the Carmelites, and showed them the most tender charity. They aided them in making the necessary arrangements for opening their school, imparting to them much useful information, and giving them the benefit of their own experience.

Before leaving Charles County, a great source of anxiety to the nuns was the disposal of their slaves. They could not grant them their freedom, being too poor to provide means of subsistence for them; but desirous of giving them every possible satisfaction and of ensuring their comfort and happiness, they allowed them to choose their own masters, and contented themselves with receiving whatever price those persons were willing to give. Several of the servants who were superannuated were left to the care of competent persons. Their board was paid and all their necessities provided for, until the death of the last one in 1838.

---

[1] The attack of the British on Baltimore took place on September 15th, 1814.

After their departure, the nuns rented the farm to Mr. John Howard, and it was afterwards leased to Mr. Long. The water-mill and tobacco warehouse on the farm were rented separately. In 1836, the property was sold to Mr. Sanders, with the exception of one acre of land, which had formerly been used as the graveyard of the nuns. This the community reserved to itself. The warehouse was sold in 1839. The old farm in Charles County is now in possession of Mr. Edward Sanders.

The people of Charles County greatly regretted the departure of the nuns, upon whose prayers they had always depended. They especially missed the chapel, for after the Carmelites had left, Mass was said there only twice a month.

In November, 1831, Rev. Father Coombs, writing to Sister Stanislaus, said: "You ask how old Mount Carmel looks. O! it would grieve your heart to see its deserted walls. Poor dear Mount Carmel! It is dead; but not buried. I sighed heavily when I entered its once forbidden precincts, and passed through its vacant chambers, and listened to its silent echoes. I hope God will preserve from profanation those holy places in which His hallowed Name has been so often and so fervently invoked. When I entered the room in which I last visited our dear, beloved and saintly mother, I felt, O could I tell what I felt! I never weep, but often sigh:—

> "Art thou then gone, O holy mother, say!
> Or are thy bones still mouldering in this clay?
> O yes, thou'rt gone to bless another lot,
> Thou'rt forced away from this thy choicest spot.

I have not as yet said Mass at the Monastery, but propose to do so very soon. . . . The congregations are beginning to feel their loss. Sundays are now quite vacant days with them, having no church to visit. They would be very glad to see you return, but that will never be."

Toward the end of the month of September, the Archbishop, assisted by Father Deluol and Rev. Mr. Smith, blessed the convent and instituted the cloister. There were present on the occasion Rev. Messrs. Tessier, Jubert, O'Brien, L'Homme and others. His Grace appointed Sisters Delphina, Teresa, Stanislas, Isabella and Gertrude to teach in the school. The Rev. Mother having called a chapter gave the above-mentioned Sisters charge of the school, which was opened on the 3rd of October. Sisters Delphina, Teresa and Gertrude commenced that arduous duty, and in September of the following year were joined by Sister Stanislas. Some of the Jesuit Fathers, particularly Father Coombs, had helped the Sisters to review their studies in order to prepare for teaching.

Ere the year 1831 had closed, death had again, and for the first time in Baltimore, visited the Carmelite community. Its victim this time was Sister Mary of the Incarnation, Mary Frasier. She was the first lay-sister that had entered the community, and an exemplary religious, distinguished for her exactness in observing the rule and for her devotion towards the Blessed Sacrament, the Blessed Virgin and St. Joseph. She was 60 years of age, and had been 38 years in religion. She died on the 14th of December, 1831, after receiving the last Sacraments. Her death was caused by small-pox. She caught the disease from a poor person who came to the turn for alms. When she discovered that she was infected with it, she greatly feared that the contagion would spread through the community, and she begged God to spare her Sisters from it. Her prayers were heard, for no one else was attacked by the disease. She was buried in the little graveyard of the convent on Aisquith street.

In the year 1832, at a session of the General Assembly of Maryland, an Act was passed to incorporate the community under the title of "The Carmelite Sisters of Baltimore."

We here insert a letter from Father O'Brien, who was then absent from Baltimore. It is addressed to the Archbishop and speaks for itself:

PLEASANT HILL, *July* 31st, 1832.

Most Rev. Sir,

I am, as far as I can judge, becoming more sick, and weak and declining every day, so that on my return I shall scarcely, if at all, be able to render much service to the Monastery. I have sometimes apprehended I should never reach Baltimore alive. It would, perhaps, be better if you and the Rev. Mother could find some other priest to serve the Monastery, and let me retire somewhere to prepare myself for death, or if it should be the will of God that I may by any means recover, to render service somewhere else. The Monastery does not suit me at all & has not for some time, in my weak state. It is a place that requires a healthy priest, on account of the variety of duties to perform and the punctuality with which they ought to be performed. In consequence of my low state, I have declined riding back to Baltimore and I intend to take passage on the steamboat tomorrow morning.

I am Most Rev. Sir, with respect,

Your obedient humble Servant,

WM. F. X. O'BRIEN.

Most Rev. Dr. Whitfield,
Archbishop of Baltimore,
Baltimore, Md.

A few months later Mr. O'Brien was taken with his death sickness, dropsy, and confined to his small room, in the out-quarters of the convent, where the servants attended him. It was, however, not in the power of the nuns to prevent him from suffering in many ways. Seeing his situation, Rev. L. Deluol had him removed to St. Mary's Seminary, where they gave him the best room, nursed him and showed him every attention. He expired there on November 1st, 1832, about half-past nine o'clock, p. m. Rev. Hugh F. Griffin was at his bedside when he breathed his last. The next day, All Souls, his body was placed in the Church during High Mass, and buried on the same day. "Father O'Brien," says Rev. Hugh Griffin, "appeared to be about fifty when he died. He had relatives in Charles County, Maryland. He had been a great friend of the Carmelites, and had done all in his power to promote the interest of the institution. He served them

gratis as their confessor and chaplain, and it was mainly through his exertions that the community was safely and happily removed from Charles County to Baltimore. He went through all the fatigue and solicitude of a true father of the family in effecting this transfer."

From the following letter of Father Dzierozinsky, who was no longer superior, it appears that the Sisters petitioned to have a Jesuit Father attend to their spiritual wants; but how they succeeded we know not.

GEORGETOWN COLLEGE, *Nov.* 3rd, 1832.

Revd Dear Mother in Xt,

I received, this morning, your kind letter & sorrowful news of so many deaths at once, and particularly of your good, & Dear Confessor Revd Mr. O'Brien. But let the will of God be done—The Almighty, in His kind Providence, will take care of Mt. Carmel, & supply all your wants—For my part I do not refuse the commission which you give me, when our Father Superior will return from Bohemia—& will do my best, that you may have at least old Father Francis—But I expect that you will see Fr. Kenny before me, because I requested him earnestly to pay you a visit, when in Baltimore, at least on his return, & apologize there for my forgetfulness of you, as you mentioned lately to Mr. Boarman. But it was not so in reality—Daily I visit in my mind my ever dear Mt. Carmel, & worthy Daughters of St. Teresa. Please to remember me to all & each one of your dearest Sisters particularly to the youngest of them Sr. Aloysia—who minds undoubtedly nothing—not even the Cholera-morbus. Thank God, the Cholera has left Georgetown without touching either the College or Monastery—Revd Mr O'Brien, & Mary will be recommended in all the Churches tomorrow both here & in the City—My Nuns!!! already know, & will certainly pray earnestly for the former. Dear Mother, Respectfully yours,

FRANCIS DZIEROZYNSKI, S. J.

Upon the death of Rev. Father O'Brien, Rev. Father Xaupi assumed the spiritual charge of the community until 1834.

Meanwhile, the Academy of the Carmelite Sisters, opened on October 1st, became gradually known, and began to attract

pupils. The school year afterwards commenced on the first Monday in September, and lasted until the last day of July. The course of instruction comprised: orthography, reading, writing, English grammar, composition, geography, arithmetic, history, book-keeping, the elements of natural philosophy and the use of the globes. Moreover, the Sisters taught plain and ornamental needle-work, bead-work, embroidery, tapestry and shell-work. The terms per quarter, to be paid in advance, were for the higher classes, $8, for the second, $6, for the third, $5, and for the fourth, $4. For the use of the globes, reading-books, pens and ink, they charged 37½ cents per quarter. An extra charge of $5 was made for painting on velvet in oil colors. Pupils of all denominations were admitted, without any interference with their religious principles.[1]

Our Lord seemed to bless the spirit of self-sacrifice which animated the Sisters. It was a great trial to them, after having lived so long within the solitude of their cloister, to have to mingle again with the world, and to engage in a work so foreign to the spirit of their vocation. But as it was the will of their superior, they knew it to be the will of God, and cheerfully undertook the task before them. The children became devotedly attached to their teachers.

The school-rooms were outside of the enclosure, and only those Sisters appointed to be teachers were allowed to enter them. Within the convent all went on as usual; the rule was observed with the same exactitude, and even at recreation the school and everything connected with it was a forbidden topic, every precaution being thus taken to prevent it from becoming a source of distraction to the community. The Archbishop took a lively interest in the school, and frequently visited and encouraged the Sisters in their labors.

Monsignor McColgan, the present venerable Vicar-General of the diocese, was also one of the friends of the Carmelites,

[1] *Catholic Almanac*, 1833–34.

and gave them much encouragement. As a seminarian he used to visit the community, and esteemed it a great privilege to say his first Mass in the little chapel of Carmel. Many years have passed since then, but his friendship toward the Carmelites has undergone no change, and none were more rejoiced than they to see the purple bestowed on one who had so well deserved it.

On April 14th, 1833, the elections took place, at which Archbishop Whitfield presided. Sister Delphina of the Annunciation, Elizabeth Smith, became Prioress.

On the 22d of the same month, the Archbishop made his first episcopal visit in the convent. After a short exhortation at the grate, he entered the enclosure and examined the house, as is prescribed.

The year 1833 was an important one in the history of the diocese of Baltimore. The second Provincial Council was convoked by Archbishop Whitfield on the 20th of October, and it closed on the 27th.

Less than a month later the only surviving Foundress of the American Carmel, Sister Mary Aloysia of the Blessed Trinity, Matthews, was called to rest from her labors. More than forty-three years had elapsed since, with her aunt, Mother Bernardina, her sister, Mary Eleonora of St. Francis Xavier, and Mother Clare Joseph, she had left Belgium to come to the United States. One by one, her companions of that memorable trip across the Atlantic had fallen beneath the hand of death: Mother Bernardina as early as 1800, Sister Eleonora in 1807, Rev. Mr. Plunkett in 1815, Father Neale in 1823 and finally Mother Clare Joseph Dickenson in 1830. Sister Mary Aloysia alone survived. She was now eighty-one years old, and had been 46 years in religion. During her life she had been an example of virtue, especially of holy poverty, charity and obedience. In her old age when she could no longer fulfil any regular employment she was wont to repair daily to the infirmary to perform some little service for the sick and infirm. Her hour had now arrived

and she might lay down her weary head in peace. She was summoned by her celestial Spouse on November 12th, 1833, after a short illness of eight days. She was followed to the grave, a short time later, by Sister Juliana of the Blessed Sacrament, Eleonora Hammersley, who died February 1st, 1834, of consumption, aged 52 years, having been 36 years in religion. She was distinguished for her charity towards the sick and her patience in suffering. Finding herself in her agony she begged to receive Holy Communion; this favor was granted shortly before she expired.

Father Dzierozinsky, having heard of the death of Sister Juliana, wrote as follows to the Mother Prioress:

GEORGETOWN COLLEGE, *Feb.* 17th, 1834.

Revd & Dear Mother in Xt,

Your letter, by the vigilance of the Post-Master, travelled to Georgetown, Eastern Shore, & after eight days journey, reached its destination—I recommended your Beloved Sr. Juliana to the Fathers & said Mass for her myself—& complied with your request at the Monastery—So then, my dear Sisters, you are compelled again to deplore a new loss of so valuable a member! But the most holy will of God be done! She is happy—because she served her Lord well—& went to see Him *face* to *face*. I shall never forget her formerly usual, & devout attention in the Sacristy of your good old Mt. Carmel . . . whose desolate situation calls, whenever I pass it, a sigh from my breast, that its former virtuous Inmates are no longer there—Please, Revd Mother, to remember me to all, & each of your Holy Community.—I hope that they will not forget to pray for me, your devout servant—

Revd Dear Mother,

Respectfully yours,

FRANCIS DZIEROZYNSKI, S. J.

Archbishop Whitfield, having requested the Holy See to appoint a coadjutor to the See of Baltimore, his petition was granted, and, in the summer of 1834, Rev. Samuel Eccleston, President of St. Mary's College, was nominated Bishop of Thermia *in partibus*, and coadjutor of the Archbishop of

Baltimore. The prelate-elect was consecrated in the Cathedral of Baltimore on the 14th of September, 1834, by Archbishop Whitfield. On October 15th the newly consecrated Bishop said Mass in the Carmelite chapel.

On September 22nd, 1834, Sister Ignatia of the Immaculate Conception, Matilda Boarman, departed this life, aged 54 years. She had been 36 years in religion. She was a religious of great charity and obedience, and remarkable for her devotion to St. Aloysius. About a year before her death she was afflicted with an internal disease that she bore with great patience.

In this same year, Rev. Mr. Xaupi retired to Mount St. Mary's College and was succeeded in the direction of the Carmelites by Rev. John B. Gildea, who began his charge on September 27th.

Meanwhile Archbishop Whitfield was fast failing in health; all the efforts of science to arrest the progress of his disease were in vain, and he died on the 19th of October, 1834, in the sixty-fourth year of his age. Prudence and energy were remarkable traits of his character. His memory is held in benediction.

CHAPTER XX.

Archbishop Eccleston and Father Herard.

The new home of the Carmelites, where their school had been opened, was situated on the west side of Aisquith street, between Orleans and Douglas streets, where the German Orphan Asylum now stands. It had been blessed by Archbishop Whitfield, and had witnessed the last labors of Rev. W. F. X. O'Brien. These two friends of the Carmelites were both dead, and others had taken their places. The new Archbishop of Baltimore, Most Rev. Samuel Eccleston was solemnly received at the Monastery on the 11th of November, 1834. Fathers Carberry and Gildea were also present. The Archbishop made a short address. He appeared pleased with the ceremony and admired the *Te Deum* that had been sung.

On the 19th of the same month, the Archbishop dined at the monastery. On that occasion he promised, it seems, to influence Father Deluol, and persuade him to accept the position of extraordinary confessor to the nuns. In this he succeeded, for we find that on the 29th of the same month Father Deluol came to the convent as extraordinary confessor for the first time.

The new Archbishop of Baltimore, Most Rev. Samuel Eccleston, was of English ancestry. His grandfather had settled in Maryland shortly before the Revolution. Samuel was born in Kent County, Maryland, on June 27th, 1801, of parents who belonged to the Episcopalian church, in which denomination he himself received his early education. Some

time after his father's death he entered as a student at St. Mary's College, Baltimore. There he became a member of the Catholic Church. In 1819 he entered the Seminary and was ordained priest by Archbishop Maréchal, on April 24th, 1825. A few months later he went to Europe. He returned home in 1827, was appointed vice-president of St. Mary's College, and, in 1829, president. In 1834, at the early age of thirty-three years, he was made Bishop of Thermia *in partibus*, and coadjutor of the Archbishop of Baltimore, with the right of succession.[1] As we have seen, he was consecrated by Archbishop Whitfield, on September 14th, 1834.

From 1834 to 1844 a strong anti-Catholic spirit pervaded the country;[2] riots, mobs and fanatical harangues of bigoted ministers were then the order of the day. About this period the convent was threatened by a mob. Father Gildea took to St. James' Church the bones of the deceased Sisters, which had been brought from Charles County, but the church being also threatened, they were taken home again and placed under an altar in one of the oratories of the house.

On the 13th of February, 1835, Archbishop Eccleston spent the day at the convent, and examined into the condition of the temporal and spiritual affairs of the house. He renewed the privilege already granted to the Sisters for exposition of the Blessed Sacrament, and attached indulgences of forty days to several prayers.

On the 27th of November, 1835, Rev. Mathew Herard came to dwell at the convent as chaplain, and ever afterwards proved himself a great friend and benefactor of the Sisters. He was born at Ampins, in the diocese of Lyons, in 1764. He was educated at the Seminary *du St. Esprit*, and having been ordained, he embarked for Guiana in 1778. There he exercised his ministry for some time. During the period of the French Revolution, he remained firm in his faith, and refused to take the irreligious oath demanded. In 1793 he

---

[1] Clarke. [2] O'Kane Murray.

was placed on board a vessel, from which he was to be landed somewhere on the coast of the United States. Whilst sailing between Guadeloupe and Montserrat, the ship was captured by a British cruiser and taken to St. Christopher's. After some time he was sent to the Danish island of Santa Cruz, where he did much good, both among Catholics and Protestants. The success that attended his zeal induced Archbishop Carroll to appoint him in 1814 vice-prefect apostolic of the Danish islands, Santa Cruz, St. Thomas and St. John. In 1816 Archbishop Neale appointed him his vicar-general. Several letters of Mr. Herard to the Archbishop of Baltimore, written during his sojourn in the Danish West Indies, are extant in the archives of the archdiocese of Baltimore. He labored with zeal in the West Indies, until he embarked for the United States. Having arrived in Baltimore, and seeing the great poverty of the Carmelite nuns, he began to interest himself in their behalf. He was informed that the convent had no regular chaplain, and that the nuns were consequently debarred from the happiness of assisting daily at the Holy Sacrifice of the Mass. He then offered his services, which the Most Rev. Archbishop gladly accepted, and in 1835 he went to reside at the convent, to say Mass for the Sisters and assist Mr. Gildea, whose multifarious duties did not allow him to devote all his attention to the care of the community.

On the 23rd of March of the same year the Archbishop began his first canonical visitation of the convent. He concluded it on the 28th with an interesting exhortation to the Sisters.

On the 14th of April, Mother Angela of St. Teresa, Mary Ann Mudd, was canonically elected Prioress. The Archbishop himself presided at the election.

Thus far one of the apartments of the convent had been used as a chapel. Father Herard, considering how much a chapel and choir were needed, and at the same time how limited were the means of the good Sisters, generously offered $3000 towards the building of a chapel. As that sum was not suffi-

cient for the purpose, he interested some ladies of the city in the matter, and, with their assistance, opened a fair in order to raise the necessary funds. His exertions met with the entire approbation of the Archbishop. Under his auspices, the zeal and labors of the ladies were crowned with success far beyond their expectation. By means of the fair they raised the sum of $3,500. The work of the chapel was then begun, thanks to the joint efforts of Rev. Messrs. Herard and Gildea. The corner-stone was laid on the 16th of July, 1836.

It appears from a letter of the Carmelites of the Rue Cassini in Paris, dated November 7th, 1836, that the American nuns in their poverty had appealed to their sisters in France for aid. The reply to this appeal states that the convents in France were also in the greatest distress. Nevertheless they did what was in their power, they collected for their American sisters the sum of two hundred francs, of which fifty were given by the Bishop of Numidia, coadjutor of the Archbishop of Rheims, fifty by the Carmelites of Rheims, fifty by those of Douai, twenty-five by the Carmelites of Rouen in Normandy, and twenty-five by the convent of the Rue Cassini. Thus the good French Sisters, although very poor themselves, came to the aid of the daughters of their Holy Mother, St. Teresa, across the Atlantic.

At the time this letter was written, Mother Raphael, with whom we have already been acquainted, and who had been in the novitiate with Madame Louise de France, was still living at the Rue Cassini. She was then 91 years old, but still so vigorous that she was able to observe the fasts of the Church and her order, and could even then do the finest needlework.

During the revolution of 1830 the nuns of the Rue Cassini were in great danger. It was said that the day and hour appointed for their massacre and the burning of their convent had been determined upon. The Prioress having heard this, had a number of small pieces of paper, on which were written the words: *Mary, conceived without sin, pray for us*, pasted on all the doors of the house. The danger was thus

averted, for not one of the infuriated populace approached the convent.

In the same year the Carmelites of Riom in Auvergne, having heard from Bishop Flaget, who had paid a visit to his native country, that there were also Carmelites in America, wrote an affectionate letter to Baltimore.

On May 8th, 1837, the new chapel was blessed, together with the choir and other newly erected parts of the building. Pontifical High Mass was celebrated by Bishop Fenwick, of Boston, at the request of the Archbishop, and the Blessed Sacrament was placed in the tabernacle of the choir. The Bishop of Charleston, the celebrated Dr. England, delivered the discourse. There were present at this ceremony, Archbishop Eccleston, Dr. Rosati, Bishop of St. Louis, and Fathers Deluol, Herard, Gildea, L'Homme and several other clergymen. After the ceremony, dinner was served in the schoolroom. The preparations for the repast had been made under the direction of Mrs. Hunter and Miss Rebecca Hillen.

Father Herard remained in Baltimore but a short time after this event. On June 20th he left for New York, whence he wrote the following letter:

To the Reverend Mother Superioress of the Carmelite Nuns at Baltimore, June 30, 1837.

Reverend Mother,

I presume that before this letter reaches you, you shall have been informed of my departure for France, by the very Reverend Dr. Deluol, to whom I have made known the motives that have induced me to take so sudden a determination, although quite contrary to my expectation and at the very moment I was preparing to start for Montreal, in Low Canada, as you know that it had been my firm intention to go thither before I left Baltimore. I dare say that you must have been much astonished on hearing of my leaving so suddenly this country—for France, after having contributed, to the best of my power, towards the building of your nice church and of a decent Lodging for me to live in.—On account of your present circumstances, I am truly sorry to be obliged, *at least, for a time indefinite* to separate from Mount Car-

mel's church. In the meantime I do heartily pray to God to procure you a clergyman who might be more useful to the spiritual good of your community than I have been during my stay there. But now all reflections are useless—May God be pleased to grant to you everything that may contribute both to the spiritual and temporal advantages of your community. I am truly forced to go to my native country where my relations and friends are waiting for me, and where also my presence seems to be necessary for a particular establishment which, if it can be finished, shall be very useful for the christian good of the people and which consequently may very much contribute to the glory of God—Though far from Mount Carmel, I will never forget you, and if you think proper to authorize me to speak in your favor to the Religious Communities I may have an opportunity of visiting, and also to the good and generous lay people I may meet, with all my heart I will endeavor to obtain some temporal assistance in order to enable you to pay all your debts.

After my arrival at Paris, I will pay a visit to the good Carmelites of La Rue Cassini who wrote and sent you some gold—I will also visit the Grand Convent de la rue Vaugirard and strongly speak to the Superioress in your favor.—But neglect not to write to me immediately after the reception of this letter and forward your letter to N. York that it may come to France by the next packet from Havre. Rev'd Mother, you and all the nuns pray for me, at all times, and particularly during my sea voyage which commences to-morrow, 1st July—Believe me with a very great respect and veneration. Your most humble servant,

MATTHIEU HERARD.

Mr. Herard, having arrived in France, continued to interest himself in favor of the Carmelites; he went from city to city endeavoring to collect money for them. We here insert a letter from the French Carmelites at Riom in Auvergne, in which mention is made of him:

J. M. J. T.

February 14th, 1838.

Reverend Mother & dearly beloved Sisters,

Providence having permitted that our first letter should have come safely to hand, we hope that this one may also be received in due time, especially as we have confided it to the care of the worthy Mr. Herard, who since his arrival in France has inter-

ested himself to provide for your wants, with a truly paternal solicitude. The exertions of this holy missionary well deserve our esteem and our gratitude, as we cannot but consider as done to ourselves the services which he has rendered to your community. We are extremely sorry that it is not in our power to give you any help, for the enumeration of your wants has greatly moved us: but we are ourselves very poor, and depend for a portion of our subsistence on the charity of benevolent souls, whom God in His goodness sends to our assistance when we most require it. All that we can do, and we do it willingly, is to offer you a chasuble for your chapel: the gift is very small, but I repeat it, my dearly beloved Sisters, were we able to make you an abundant offering, we have the good will to do so and it is for our hearts a great sacrifice to be obliged to renounce so sweet a satisfaction.

Although separated by an immense ocean, we are no less children of the same family. Our holy Mother Teresa of Jesus watches undoubtedly over you in a special manner, and deigns to cast an eye upon you from her place in Heaven, where her charity and her ardent zeal for the propagation of the faith in those countries which you inhabit are so efficacious before the throne of her Divine Master. May this divine Saviour rejoice in all our hearts according to the adorable designs of his most holy will.

It would be a great satisfaction, Dearly B. Sisters, were we to receive from you details concerning your situation: we are fully convinced that it is with difficulty and not without great mortification that you can put in practice our holy rule in a climate which cannot but contribute to increase its austerity.

We beg of you to write by the first favorable opportunity and it matters not whether your letter be written in French or in English, we can easily have it translated by some person who understands both languages.

We beseech our Common Master to shower down upon you his most abundant blessings, may we all be animated with the spirit of our holy Mother, in the observance of our rule which was so dear to her heart and to re-establish which, it cost her so many labours and contradictions.

We are highly gratified when we think that there exist Carmelites, and that we have Sisters who serve God faithfully in a clime so distant from ours. May the love of God increase in an infinite degree in those regions, where his holy name has been so long unknown.—This shows us that the charity of Jesus Christ embraces all men; and, in effect, however isolated a poor soul may be, it has nevertheless been make to the likeness of God, redeemed by the most precious blood of His Divine Son and from

that moment it becomes the object of the cares and solicitude of the God of Mercy who inspires so many zealous missionaries with sufficient courage to go to the help of those souls who are continually exposed to eternal death. . . . . .

Your devoted sisters in Jesus Christ,

Monastery of the Carmelites at Riom, Feb. 1, 1838.

After the departure of Mr. Herard, Rev. Mr. Williamson came to say Mass for the community. The Carmelites were also under great obligations to the Sulpitians, who constantly rendered them spiritual aid. From time to time, on great festivals, Father Deluol would celebrate High Mass in their chapel, at which the seminarians would sing. For many years the *Ordo*, for the recitation of the Divine Office, according to the Carmelite rubrics, was arranged by the Sulpitians. They also encouraged and aided the Sisters very much with their school, instructing the teachers to enable them better to perform their duties. One of these Sulpitians, who thus assisted the Sisters at the period of which we are writing, was Rev. Mr. Chanche,[1] afterwards Bishop of Natchez.

On the 16th of July, 1837, Sister Mary of the Incarnation, Miss Catharine Hackett, after due probation, was admitted to her holy profession, in the twenty-fifth year of her age. Miss Hackett was born in Limerick, Ireland, of Thomas Hackett and Mary Fitzgerald. Like St. Teresa, she lost her mother at an early age, but God preserved to her a kind and watchful father. She possessed much personal beauty, which was enhanced by her piety and the innocence of her character. When she was about sixteen years old, a regiment of soldiers was quartered in the town where she lived, and as her father was obliged to be absent a great part of the time, and she

[1] John Joseph Mary Chanche was born at Baltimore, October 4th, 1795, of parents who had emigrated from Santo Domingo. He was ordained June 5th, 1819. In 1841 he was appointed Bishop of Natchez, and consecrated on March 14th, of that year. He died July 22d, 1852. He was the first Bishop of Natchez.—(Clarke, vol. II.)

had no other protector, he feared lest her virtue might be endangered. For this reason he determined to sacrifice his natural affections and send her to America, where he hoped she would be safe. She landed, an entire stranger, in the city of New York; but the Providence of God was watching over her and directed her to the Sisters of Charity, who took her under their care. After some years she was received into the Carmelite community as a lay Sister.

On the 21st of December, 1837, the Reverend Francis Neale, S. J., brother of Archbishop Leonard Neale, and of Father Charles Neale, departed this life. He was the extraordinary confessor of the nuns, from a short time before the death of his brother Charles, until the Carmelites left Charles County. He continued, however, until his death, to enjoy the faculty of hearing their confessions and directing them, and was always a kind friend to the Community. He resided during a part of his life at St. Thomas Manor, in Charles County, and there his mortal remains now lie, in the little rustic graveyard, before the time-honored church, on the spot where he exercised the sacred ministry.

On January 3rd, 1838, Sister Frances of Divine Providence, Mary Furry, died an edifying death. She received with much fervor and peace of soul the Last Sacraments, to the great consolation of her sisters. Her last words were: "Sweet Jesus, assist me." She was in her 67th year, and in the 46th of her religious profession. She had given many beautiful examples of charity and humility.

Father Dzierozynski, S. J., who then resided at Frederick, on hearing of her death, wrote the following letter:

FREDERICK, ST. IGNATIUS, *Jan.* 22nd, 1838.

Dear & venerable Mother in Christ,

I am thankful for the information you had the goodness to give me of the death of good Sister Frances—Although I think she stands not in need of our prayers on account of her holy and exemplary life—still I have said two Masses for her happy repose

& recommended her to the prayers of my Novices, & to the prayers, & Sacrifices of the Community at the other house, living with Fr. McElroy—& especially of Revd Father Young.—It was indeed edifying to us to hear of the account of the last moments of that good & holy Sister, whose family name you did not please to mention to me, but Fr. McSherry, who now is with us, has told me. We have every reason to hope that Almighty God has already rewarded her for the zeal & piety which she evinced during her long life in Religion—And tho' the Dear Sisters of Mt. Carmel may feel afflicted on being bereaved of her as a living example in the Community, they will not be I hope, deprived of her now better prayers—& be sure, Dear Revd Mother, you will find that your loss will be a gain to you—You have already begun to increase in number, & St. Teresa will not permit the number of her good Children to be diminished. I informed Roger of his Aunt's request. He was grateful for her affection, & will pray for her entire & speedy recovery.—We salute & wish the same, for all your sick, praying for them. . . .

My best wishes to your holy Community as also of Frs. McSherry, McElroy, Young—Smith.

Revd Dear Mother,

Respectfully yours,

Francis Dzierozynski.

During the month of May, 1838, the exercises of the month of Mary were held in the Carmelite chapel by Rev. M. Williamson. Each day a reflection was read and a little discourse delivered. This was the first time that this devotion had been publicly performed in the diocese.[1]

On October 15th, 1838, the Feast of St. Teresa, the Archbishop celebrated a Pontifical Mass at the Chapel, and gave the Papal Blessing. Fathers Deluol, Williamson, and Verot were present.

[1] Probably the first time in the country.

CHAPTER XXI.

An Eventful Year.

The year 1839, a year never to be forgotten in the history of the Carmelites of Baltimore, had arrived. On March 17th Miss Eleanora Williams was admitted as a choir religious, and assumed the name of Sister Clare of the Sacred Heart of Jesus. She was born in Baltimore, Md., of Joseph L. Williams and Catherine Murver.

About this time a letter arrived from Father Herard, who, as we have seen, had been greatly interesting himself in favor of the Carmelites. He informed them that a friend of his, Mr. Hardy, had written at Paris a little notice concerning their monastery, which had procured for them the sum of sixty-six dollars, which he then forwarded to their address. Most of this sum was obtained in the city of Lyons, and was collected from the following persons: the Archbishop of Lyons gave 200 frs.; the Countess de Harenc, 40 frs.; an unknown lady, 40 frs.; Mr. Trunelle, 20 frs.; the Mrs. Petit and Geoffroi, 8 frs. and 40 c.; sent from Paris by Rev. J. Hardy, 35 frs. In all 353 frs. and 40 centimes. The expenses being subtracted there remained f. 346.50 or sixty-six dollars. According to the ordinary exchange at that time the American dollar was worth five francs and 25 centimes. From this letter we learn that the Carmelites at this period had no Mass on week days. Father Herard tried hard to obtain a chaplain for them, but all in vain. "Many," he writes, "are disposed to go to foreign missions; but no one is disposed to attend a single community." He touchingly

adds: "Be certain that I never forget you at the holy Sacrifice of the Mass, therefore I beg you will never forget your poor old friend, Matthieu Herard, who wishes your Monastery happiness and prosperity."

From this period affairs at the convent went on regularly until the middle of August, when an event occurred that threatened the safety of the little community, and perhaps even the lives of its members. There lived at this time a Sister at the convent who had begun to show unmistakable signs of insanity. Her name was Sister Isabella, in the world Olivia Neale. She belonged to the old Maryland family of the Neales, and was from Georgetown, D. C. Her mother, after the death of her husband, had become a Carmelite, and was known in religion as Sister Barbara of St. Joseph. She died in 1825. Sister Isabella had entered the order at the age of sixteen and was now about thirty-five years of age. For several years she had been subject to fits of melancholy, and was on this account relieved from the duty of teaching and was appointed to assist in the household affairs. Insanity appears to have been in her family, for one of her brothers was then laboring under the disease.[1] After her admission into the convent, the evidences of an alienation of reason became continually stronger, until, by the advice of the physician of the institution, she was allowed to indulge in the solitude she seemed to desire. One of her peculiarities was the dread of a certain window in the kitchen, and she often expressed the fear that she would attempt to leave the convent through it.[2] She finally imagined that she was bound to abstain totally from all nourishment of the usual kind. When pressed to partake of some food she refused, and begged to be allowed to eat peach leaves, grass, and other similar articles.

On Sunday, the 18th of August, she appeared somewhat improved in mind, and was persuaded by the physician to eat

---

[1] Baltimore *Sun*, Aug. 19th, 1839.

[2] Baltimore *Mirror*, Oct. 15th, 1882.

a hearty meal. At dinner Sister Isabella seemed more than usually rational. Shortly before noon she obtained leave to go into the kitchen to assist, and she descended to the lower story. From here, she leaped through a basement window and rushed into the street. Having escaped from the convent, Sister Isabella ran to several houses in the neighborhood, endeavoring to gain admission. She was repulsed from some, but finally succeeded in obtaining an entrance into the house of Mr. Wilcox in Aisquith street, near the convent. This gentleman was one of the deputy wardens of the jail.

The novel sight of a religious in her monastic habit, running through the street, at once attracted the attention of the residents of the neighborhood, and the cry of "escaped nun" soon spread through the city. The excitement speedily became intense. At the house of Mr. Wilcox the Sister asked for protection, which was granted. The mayor of the city, Mr. S. C. Leakin, being sent for, promptly repaired to the spot, and despatched a message for the police and their chief, Mr. Jeffers, which summons was immediately obeyed. Word was also sent to Archbishop Eccleston, and it became known among the congregation of the Cathedral, where High Mass was going on, that a Carmelite had left the Convent, and rumors of a mob were rife. The Archbishop immediately left the church and proceeded to the convent. A number of the gentlemen present followed his example. Among them were Mr. Daniel Foley[1] (who is still living in Baltimore), and his father. The streets were thronged with an angry mob clamoring for the destruction of the convent.

This unfortunate event was fuel thrown on the fire; for the state of the times was such that it needed only a slight breeze to fan into a flame the sparks of religious fanaticism

---

[1] Mr. Daniel Foley prides himself greatly upon having served the first Mass said in the chapel of the Carmelites in Baltimore, and has always retained a warm affection for the Community. His son served the first Mass said in the present convent, corner Caroline and Biddle streets.

that was kept alive by the harangues of zealous bigots. A certain Presbyterian minister, named Breckenridge, whose church was on Aisquith street, near the convent, had by his preaching excited the populace against convents and monastic institutions. The "No Popery" cry was raised, and the crowd became violent. The mayor, together with a number of influential citizens, soon arrived upon the scene. He appealed to the good sense of the crowd and urged upon them the duty they owed to society to preserve good order. He then asked whether Sister Isabella should be sent to the hospital. A few scattered voices cried: "No!" "Shall she be sent to the almshouse?" "No, no!" the crowd replied, "send her to the Washington College." This was done, and after the excitement had somewhat abated, she was placed in a hack, and under the escort of the mayor carried to the last-named institution, where she was placed in comfortable quarters. The only reason she would assign for her conduct was that she wanted to get out; although she admitted that she had been well treated in the convent.

Meanwhile, public prejudice had been aroused, and the excitement grew worse as the hours advanced. Archbishop Eccleston, Father Deluol, the Vicar-General, Father Gildea, of St. Vincent's Church, and Father Butler, of the Cathedral, used their endeavors to assure the populace, that if justice were wanting it would be done. The crowd, however, were still clamorous to sack the convent and to liberate the nuns, who, they contended, were detained contrary to their wishes. Father Gildea, the chaplain of the convent, invited the mayor and Judge Worthington to make a thorough examination of the convent. This they did, and the Mother Prioress and the chaplain conducted them over the entire institution. The mayor, moreover, questioned each of the nuns privately, and asked her if she wished to remain of her own free will. In every case the answer was in the affirmative. The result of the investigation was made known to the crowd, that by this time blocked the street. This statement was accepted as

satisfactory by the more law-abiding citizens, but a number still remained, menacing the convent by their shouts of "Down with the Nunnery!"

Mr. Wm. Geo. Read, a South Carolinian by birth and a Catholic, who then resided in Baltimore and was a distinguished member of the bar, displayed on this occasion heroic courage in defending the convent against the attack of the mob. Placing himself at the head of a few brave followers, who volunteered to defend the convent, he repelled the attack of the rabble, although they were far superior in number to his handful of courageous men. He was afterwards summoned before the House of Delegates as a witness in the matter. When asked the question: "What did you intend doing if the mob had broken into the Convent?" he electrified all present by his firm reply: "To have died on the threshold!"

In the year 1882, there appeared in a copy of the *Baltimore American* an article giving the reminiscences of a gentleman who had helped to defend the convent. He writes: "At about six o'clock, on Sunday morning, a friend and I, both Protestants, heard of the mob and its intentions." This is evidently a mistake, as Sister Isabella escaped from the convent only on Sunday about noon; but leaving aside this little inaccuracy, we will cite the words of the veteran. He thus continues: "We immediately repaired to the Exchange Place, joined the City Ward Guards, under the command of Brig. Gen. Columbus O'Donnell, Col. C. C. Jamison and Major William Pinckney, a son of the renowned Hon. Wm. Pinckney. The Major then gave the most remarkable military order I have ever heard. It was, 'Float up into the ranks, men,' and we 'floated.' Each man was served with an old rusty flint-lock musket, and the brigade floated for the scene of action with the ammunition chest in the rear. When opposite the Second Presbyterian Church, Baltimore and Lloyd Sts., we halted and each man was given one ball cartridge and loaded. We had no bayonets. We marched up Aisquith St. to the front of the nunnery, and the mob

retired to the sidewalks. The military formed a hollow square, the east and left lines being posted right to the gutters with muskets at shoulder arms. I stood face to face as close as possible to a burly son of the Emerald Isle who might have easily wrenched the musket from me. Verily, I thought my time had come. I kept, however, cool, and shortly after was posted as a sentry to guard the alley south of the convent. Soon a man came in sight, going up the alley toward Aisquith St. 'Halt or I'll shoot,' shouted the sentry. The man halted and began to cry, saying that he lived across the street. 'Can't let you pass without the countersign,' I said. He attempted to go; I took aim and brought him down without a shot. I do not think that the old gun would have gone off at all, and if it had there wasn't much danger of my shooting him, but he did not know that and the sentry did not think it necessary to tell him the whole truth. The man was afterwards permitted to leave. Before I was placed in charge of the alley the mob had been cleared from the sidewalks, and the military formed in two lines stretching across Aisquith St. Alongside of me stood good old Mr. Peter Fenley with musket in hand. He was as staunch an old Presbyterian as ever lived. The Presbyterians are always on the side of law and order. 'Twas curious to see Mr. Fenley, who was a man of muscle, capture the obstreperous fellows of the mob and hand them over to the guards. I think I held his musket a dozen times at least for him, and each time good old Brother Peter brought in his man. Gen. S. C. Leakin was Mayor at the time. He displayed great energy and courage and was just the man for the hour. I stood near him and saw him capture a number of noisy fellows and pass them into the line to the guards. Every one thought, the salvation of the nunnery was due to the decision, bravery and good judgment of Mayor Leakin, and that he would certainly be elected for another term, but he was not. Why I know not. On Monday, the 53rd Regiment M. V. was on duty. The mob was very noisy and demonstrative. When ordered to retire they answered the

order with a volley of stones, wounding several of the men. Isaac Burnstone a member of the Maryland Cadets was caught by the mob outside the line, and only saved himself by falling upon the ground and rolling over and over till some one pulled him in the lines. The order was given to load and fire. This would have been very disastrous, inasmuch as Pitt St., now E. Fayette St., crosses Aisquith St. in such a way as to cause a number of houses to face up Aisquith St. Upon the steps and in the windows of these houses many ladies and children and other persons were standing and doubtless many of them would have been hurt, if not killed, had the order to fire been carried out. Capt. Jno. O. Law of the Independent Grays, afterward Mayor of the City, suggested to the officers in command, what might have been the sad effect of opening fire and asked to be allowed to take his corps, the Independent Grays, and form them in a line across Aisquith St. and at the bayonet's point press the mob back. This was done. The mob did not fancy cold steel, and retired and thus much bloodshed was saved, and doubtless many innocent persons unharmed. On Tuesday evening matters became quieted and peace and good order were restored."

In anticipation of an attack, the City Guard, under command of Col. O'Donnell and other volunteer military companies, guarded the convent all Sunday night. On Monday the excitement had not abated, but was further agitated by the distribution of inflammatory handbills, purporting to be the prospectus of an anti-Catholic paper. It is more probable, however, it was a ruse of the bigots to keep the torch of fanaticism ablaze, as no such paper subsequently made its appearance.[1] Meanwhile the poor Sisters were in constant dread. They remained all night in prayer before the Blessed Sacrament, imploring God to avert the threatened evil. On Monday, the day following the outbreak, the Mayor issued

[1] *Catholic Mirror*, Oct. 15th, 1882.

the following proclamation, which was posted in conspicuous places about the city:

"PROCLAMATION.

"MAYOR'S OFFICE, *Aug. 19th*, 1839.

"Whereas, a disposition was manifested by a number of ill-disposed persons, assembled in Aisquith St., in front of the Carmelite Convent, in this city, in the afternoon and evening of Sunday, the eighteenth day of August, instant, to make a riotous attack on said convent for the purpose of destroying the same, the effecting of which purpose, although then prevented by the exertions of the police, aided by a number of peaceably disposed citizens and volunteer military companies, there assembled, it is believed, as well from the threats then expressed by those ill-disposed persons, as from other information by me received, will be again attempted this afternoon or evening.

"I have, therefore, deemed it proper to issue this proclamation, warning all peaceable, well-disposed citizens, other than those who shall be officially required to attend for the preservation of the peace and the protection of said convent and other property from injury, not to approach the said convent or vicinity; and, also, that to prevent risk of injury to their children, apprentices, and other minors under their care and control, they require them to remain at their respective houses after sunset.

"Given under my hand this nineteenth day of August, 1839.

"S. C. LEAKIN, *Mayor*.

After three days the military succeeded in completely dispersing the mob. The convent was, however, guarded for three weeks, during which time the fatigue, anxiety and labor of the nuns were immense.

Every night, while the militia guarded the premises, a pass word was given. It happened that one evening an old Sister, forgetting the injunction to remain in the house after a certain hour, went after dark to the pump in the yard to fetch water. The sentry on guard challenged, but she knew nothing of the countersign, and in her terror at the sight of the musket pointed at her, cried out: "Jesus, Mary, Joseph, I am a nun." It happened that these sacred names had been taken as the countersign that evening, and thus the good Sister's pious custom of calling on them in every danger, was of great advantage to her.

During this reign of terror, the good Sisters of Charity, particularly Sisters Olympia and Ambrosia, were great sources of consolation to the Carmelites; they passed through the mob day and night to bring aid and comfort to the poor sufferers.

Sister Isabella, as we have seen, had been brought to the Washington Medical College. Her brother-in-law, Col. William Brent, of Georgetown, D. C., ordered an investigation to be made of her mental condition. This was done, and the result made known in the following certificate, signed on the Wednesday following the excitement, by gentlemen who were Protestants and of undoubted medical ability:

"We, the undersigned members of the Faculty of Medicine of the Washington University of Baltimore, having been applied to by Col. Wm. Brent, for our opinion in reference to the case of Sister Isabella, who was placed in this institution by the Mayor of the city, on Sunday last, state as follows:

'That we visited her several times, and from the general tenor of her conversation, we are clearly of opinion that she is not of sane mind; there is a general feebleness of intellect, and we are unanimous in the belief that she is a monomaniac.

'We also feel it an act of justice to state that she made no complaint of her treatment while in the convent, other than having been compelled to take food and medicine.'

"Samuel K. Jennings, M. D.,
Wm. W. Handy, M. D.,
John C. S. Monkur, M. D.,
Edward Foreman, M. D.,
John R. W. Dunbar, M. D."

On August 19th an article appeared in the Baltimore *Sun*, headed: *Great Excitement.—Attempt of a Carmelite nun to escape.* In this article mob-spirit is totally condemned in the following forcible words:

"The arrangements made by the mayor are such as we have every reason to believe will preserve the peace, should there be any ruffians found in this community dastard enough to imitate the Boston mob and attack a household of weak females. In the morning there were some seen busy sowing the seeds of riot, but the black-guard and the villain were so indellibly stamped upon their countenances, that they were treated with the contempt they deserve. If there is anything wrong in that convent, there is a tribunal to which the conductors of it are as amenable as is the humblest individual in the land, and a proper investigation will elicit the truth of the matter. But what judgment can a mob have which is goaded on by designing ruffians, their passions excited, and their reasons blinded by prejudice? Such a scene we hope will never again disgrace Baltimore. Her true yeomanry have too great a regard for their own firesides and the honor of their fair city, to wage war against a dozen or two of women, and destroy the house that gives them shelter and a home, and the means of earning an honest subsistence. Shame on the creature who would suggest one act of violence in such a case. He is no man—he is a beast, who, like his kind, when grown up forgets he has a mother and sister who may be the victims of the same ruthless violence."

Another article in the same paper, dated August 21st, speaks as follows: "It is hoped that by this time, reason has regained her dominion over passion, in the mind of that

mistaken portion of our citizens, who have manifested a disposition to commit outrage, by destroying the property of a society existing under the protection of the law, and possibly doing violence to the persons of its members or officers. A little reflection must convince every thinking person of the impropriety of such excitements as well as of their general dangerous tendency. Such outbreaks of passion are extremely injurious to public morals, and the wise and judicious will never be found to encourage them; for in proportion to the disrespect of the law which they evince and engender, will be the insecurity of property and the rights of persons. Even fanaticism, if it be reflected at all, instead of fanning the flames, would take counsel of its own selfishness, and throw upon it the cold water of its opposition. Popular indignation is not difficult to be aroused in dense communities; and when lawless violence is abroad, it is not easy for any, except lawfully constituted and efficient physical force, to arrest its progress, moderate its rage, or turn it aside from unhallowed purposes: and the narrow and selfish principle, which would direct the force of such an incendiary instrument against one sect, or set of opinions to-day, might find it turned against itself to-morrow. It is therefore clearly the interest of all—sects, societies, classes and individuals—to discountenance such a spirit of insubordination and violence, and to use all their efforts and influence for its suppression,—to preach charity, harmony and good will, instead of jealousy, discord and hatred—to curb the headstrong, counsel the thoughtless, moderate the violent, and, by all means, assert the supremacy of the laws. It ill becomes us as freemen to refuse to others that freedom of opinion and action in things civil and religious, which Christian charity dictates, which we claim for ourselves, and which we have guaranteed to all, by the constitution and the laws. But it is as notorious as deplorable, that there are many individuals, and sects, and parties, who have the Bible and the Constitution frequent on their lips, while their actions prove that their hearts are far from them. And in cases like that

more immediately under consideration, upon whom falls the eventful vengeance of violated laws—upon them or the deluded actors into whom they have infused the poison of their own prejudices? It is not to be supposed that that portion of those who congregated at the Carmelite nunnery with evil intent, did not converse freely on the subject of the excitement in the social circle, or were ignorant of the wishes entertained elsewhere for their success. Excited by the little they knew and the much they had heard, they departed for the scene of intended violence, relying on the force of opinion which they had left behind them at their homes. Among some twenty-five or thirty of those unfortunates who were arrested, we saw several who, we are confident, knew no more about the real merits of the case, whose forcible decision they would feign undertake, than about the constituent elements of the *Georgium Sidus*, and yet they must suffer, while those more truly guilty, who never came upon the scene of action, are safely shrouded in the impunity of absence.

"With the actors in such scenes, there is an effectual way of dealing, and our mayor has found it out and acted upon it. He has, by his promptitude and the timely efficiency in the discharge of his duty, done himself much honor, and saved this community from the disgrace of impending riot, and the city from expense of the contemplated depredations. He stood firmly on the ramparts of duty, between the law and the lawless, and held up the shield of his protection before a feeble body, whose sex alone ought to have been sufficient to that end. He has earned for himself all the credit which duty, faithfully performed, can claim; and there are none who acted under his orders, but can challenge a participation in the meed of praise.

"For those prudent participators in outrage, who are never present on such occasions, but who are always influential, either by the propagation of opinions, by the direct counsel, or by connivance, no language of condemnation can be too strong. But they ought rather to be exhorted to the cultivation of

charitable and tolerant feelings—of feelings more consonant with the benign principles of Christianity, and the liberal spirit of our civil institutions. They should be called to reflect upon the common danger, and made to see that they are instrumental in taking away the healthy restraints from a power which *can* uproot the foundations of civil society and might involve themselves in common ruin. It is to be hoped they will seriously lay these considerations to heart.

"The merits or demerits of nunneries, either in general or particular, are not now the question; if it were, we would freely and fearlessly declare ourselves on that, as on the question now really at issue in the present case—shall the supremacy of the laws be maintained? This is the true question, and there appears to us to be but one answer to it. That answer we have given in our approval of the course pursued by the chief executive of the city government. Our views of duty as public journalists do not counsel us to wait for the issue of the battle, before we declare our preference for one or other of the contending parties. Such worldly wise policy is not to be found in our editorial code, and between the law and its violaters we have no hesitation in making a choice.

"When the excited passions cool and subside, it will be acknowledged that we have chosen aright, that we adopted the best policy for both ourselves and the public; and that those who were restrained from the commission of violence and outrage, were so held in check for their own good."

Thus ended the disgraceful scenes of August, 1839. Let them serve as a lesson for the future. They teach us, that no matter how civilized a nation may be or how enlightened the times in which we live, human nature and human passion remain the same. In this nineteenth century of ours, human passion has enacted tragedies that would almost make savages blush; witness: the burning of the Charlestown convent, the tarring and feathering of priests, the incendiarism of furious fanatics and the horrors of the Commune in Paris in 1870. What has occurred once, may happen again. But let the

actors in these sad scenes remember that history, that inexorable judge of human actions, will one day stigmatise them with a brand of infamy that ages will not efface.

During the mob, the Carmelites, fearing that the bones of their deceased Sisters would be desecrated, Sisters Ambrosia, Maurice and Olympia of the Sisters of Charity, carried the box in which they were enclosed to the vault of the Cathedral. However, the Cathedral itself was afterwards threatened, and it was not considered safe to keep them there any longer. Mr. Crey then had them put into his own vault in the Cathedral cemetery, where they remained until after the removal of the Community to their present convent, when they were transferred to Bonnie Brae cemetery.

By order of Col. Wm. Brent, Sister Isabella was placed in charge of Sister Olympia, a Sister of Charity, and removed to the Maryland Hospital. She afterwards went with the Sisters of Charity to Mount Hope, where she died about the year 1867. Her insanity was of a mild nature, nor was she ever violent. She visited the convent on Aisquith street several times, and on more than one occasion requested to be taken back into the Community, and wept piteously when her request was denied. Of course she always remained a member of the Carmelite Order; for at that period the vows of the Carmelite nuns in this country were still considered solemn.[1]

Towards the close of the year 1839, Rev. Mathew Herard, the devoted friend of the Carmelites, who had so recently returned to his native land, died the death of the just. He beheld his end approaching with that calm resignation which religion alone inspires. To those around him, says a French periodical, *L'ami de la religion*, he gave an example of the fortitude that strengthens the truly Christian soul, and raises it above itself. Animated with a faith as lively as it was generous, replenished with that blessed hope that perishes

[1] See Chapter XXVIII.

not, he consoled his relations and friends, who pressed eagerly around his bed, and received the last Sacraments with a pious and holy joy. Having his eyes fixed upon a crucifix, his countenance beamed with the peace and happiness that reigned within him, and he calmly yielded his soul into the arms of his God, on the 17th of October, 1839.

He left the Carmelites $5000, the interest of which was to enable them to support a chaplain, leaving them at liberty to apply all or a part of the amount to that end. The Carmelites of Baltimore will ever gratefully cherish the memory of Rev. Mathew Herard.

CHAPTER XXII.

Semi-Centennial Year—Bishops Fenwick and Fitzpatrick.

Half a century had now elapsed since the daughters of St. Teresa had brought the rule and the spirit of their Holy Mother to the New World. It had been a period of great struggles with poverty and many difficulties, but the hand of Divine Providence had sustained those faithful souls amidst all their trials. When the Carmelite Community was first established in the United States it consisted of only four members, and now the number had increased to about twenty-two, although a few years before it had been twenty-six, including the Lay-Sisters.[1] Of the four original members not one survived; Mother Bernardina had died in the year 1800, Sister Eleonora in 1807, Mother Clare Joseph in 1830 and Sister Aloysia in 1833. Since the foundation of the Community seventeen Sisters had passed away, of whom six were beyond the age of sixty, and six more, that of fifty. Five died of consumption, one suddenly, and the others of various diseases.

They had lived under the jurisdiction of five successive bishops: Carroll, Neale, Maréchal, Whitfield, and Eccleston, and four of their directors, Fathers Neale, Enoch Fenwick,

[1] According to the Rules of the Carmelite Order the number of Sisters in the Community is limited to twenty-one. But about the period of which we are writing, the Archbishop of Baltimore had dispensed with this point of the rule, on account of the Community in Maryland being the only one in the United States. This dispensation lasted only a few years.

O'Brien and Herard had gone to the grave. Forty years had been spent at Mount Carmel in Charles County, and nearly ten years had passed since their arrival in Baltimore. Of all the nuns, Sister Joseph of the Sacred Heart, Hammersley, had been longest in the Community. She, Sister Ann of Jesus, Mudd, and Sister Agnes of the Presentation, Boarman, had entered the convent before the death of Mother Bernardina. The old generation was slowly passing away and a new one was being developed.

Moreover, a new feature had been added to the life of Carmelites in the United States. Necessity had forced them to open a school; although only a few Sisters were employed in teaching, and no mention was made of the affairs of the school in the Community in which the Rule was otherwise rigidly observed; still it placed a Teresian Community in an abnormal condition.

During the course of the year 1839, as we have seen, the convent had been threatened with destruction. As a contrast to that troubled period, the year 1840 passed away without any event of importance to break its monotony; it was the year of the semi-centennial anniversary of the arrival of the Carmelites in America. Had their history then been written, a not insignificant book might have been filled with the events we have hitherto related; but there still remains another half century to be gone over, before we reach our journey's end.

On the 11th of February, 1841, Miss Sarah Tuttle was, after due probation, admitted to be a choir member of the Community. She adopted the name of Sister Ignatia of the Immaculate Conception.

On the 1st of April, 1641, Sister Ann of Jesus, Mary Johnson, departed this life, in the 63rd year of her age and the 45th of her religious profession. She was remarkable for her love of poverty, obedience and fidelity to the Rule.

We have to make mention of another distinguished clergyman of the United States with whom the Carmelites were in correspondence: Rev. John Bernard Fitzpatrick, afterwards Bishop of Boston. He was born in that city in 1812. After

a thorough course of solid studies, he was ordained priest on the 13th of June, 1840, at Paris, and in November of the same year returned to his native city.

Having become acquainted with the Carmelites on a visit paid, together with Bishop Fenwick, to Baltimore, he wrote them the following interesting letter:

BOSTON, *June* 9th, 1841.

Dear Sister Stanislaus,

This letter will be handed you by Cissy Clifton whom, I dare say you had all begun to consider as a child lost forever. And I really believe that if she were left to her own inclinations we should win her away from Baltimore, irrevocably. She has been so much delighted with Boston, & with everybody & every thing that she has seen here, that her heart sickens at the thought of leaving—But I leave to her to describe to you all the merits of the place, & I believe you will find that our dear father exaggerated nothing in all that he has told you. I was about to comply with your request, & send you the measure of the mitre, but when I applied to Sister Ann Alexis who has all the Bishop's vestments under her charge, she told me that a new one would be quite superfluous, as he has five already, of which two according to her account are very splendid; she requested me to mention to you also that he is well supplied with stoles, rich & beautiful. I believe she has already written to Miss Emily Harper on the subject: so you can put your heads together to devise some other present for beloved father, which would be more useful to him & of course no less acceptable as coming from the same source. I suppose you have already heard what a delightful journey we had coming from Baltimore, & how we arrived safely in Boston without the slightest accident. The Bishop's health, ever since his return, has been uniformly good. It is generally very difficult for us to make him take as much exercise as would be required. Indeed we can scarcely prevail upon him to leave his room, he has so much to attend to. But during Father George's[1] stay with us, we have been unusually fortunate in this respect. We have had him running all over the country, & what is more the sea too. For yesterday they had started at 8 o'clock in the morning, in a beautiful boat, & went away down into the Bay. They caught large quantities of fine fish, & afterwards went ashore among the Islands, where they cooked them themselves,

[1] George Fenwick, S. J., brother of the Bishop.

& had a grand feast,—for they were all as hungry as hawks. They did not get back until about ten o'clock at night. I did not go with them but they all seem to have enjoyed themselves a great deal. So much exercise has done the Bishop much good, & he is now in excellent health & spirits. He begins, next Sunday, the visit of his diocese, & I suppose we shall see but little of him during the whole summer. You must not entertain too sanguine a hope of seeing him in Baltimore this month. I perceive nothing as yet that seems to foretell such a journey. Besides you keep him so long whenever you catch him down there, that Bostonians hate to see his face turned that way. Father George has much improved in health since he has been with us, but every body is displeased with him for leaving us so soon—All our endeavours to retain him have been fruitless, he is so hard-hearted. You will receive my letter before the end of the octave of Corpus Christi; I hope you will not forget to recommend me often, & fervently to our Lord in the Blessed Sacrament.

Remember me respectfully to Father Guildea, to the Rev^{d} Mother Superioress, & to all the Sisters. I hope that Sister Ambrosia's health is renewed, & that on my next visit to Baltimore, I shall find her perfectly well.

Adieu. I remain

Yours devotedly in Christ,

J. B. Fitzpatrick.

A few months after the letter written to Sister Stanislaus by Rev. J. B. Fitzpatrick, Bishop Fenwick wrote her as follows:

Boston, *Oct^{b}* 18th, 1841.

My Good Child,

I think so nice a present as the beautiful stockings which you sent me deserves a very pretty letter of thanks. Do you not think so too, my good Child? Well you shall have it. In the first place I must begin by telling you they were the prettiest, & finest that were ever seen in Yankee Land, & deemed so by Yankee judges, too. Hurra! then for the Southern Dames after all! I received at the same time, or a little after, by Rev^{d} Mr. Williamson, some of the sweetest grapes I ever tasted. These were a Present from your good Rev^{d} Mother. I thought my own garden had the finest grapes in the world; but these from Balt^{re} beat them all hollow! You must be sure & save me some cuttings from that Vine next Spring—I must have the same. Let them be cut at a proper season by some good gardener who

knows all about it. I have just returned from a long jaunt into Canada, whither I went at the invitation of Bp. Janson, who had come as far as Burlington Vt. to assist me, at the consecration of my new Church there. He had a grand ceremony to perform, viz: the Planting of the Crosses for the Stations, the centre one of which was 80 feet long, & this was planted on one of the highest mountains in Canada. It can be seen—I have seen it myself thirty miles off. There were five Bishops present (all Canadian Bp^{s} except Bp. Janson & me) fifty-seven Priests, one Jesuit, (that Jesuit was my Brother George) & twenty-five thousand persons. Bp. Janson preached to them in French for one hour —then ascended the mountain singing Psalms—O such doings as you never heard of before. It was worth the knitting of 50 pairs of socks to have been there. George was delighted. He was here, & there, rambling about jabbering French with the Canadians at a round rate. It was nearly night before the whole ceremony of planting 14 Crosses for the Stations was concluded. George's health is greatly improved, so much so, that he thinks about starting for home. Probably he will leave this, about the beginning of next week.

Our Orphans' fair will open the day after tomorrow. I hope to realize 3000 Doll^{s} from it; but fear we shall not do it. They took our good Sister Ann Alexius from us, who was a host in herself in conducting of fairs, & at the very time she was most wanted. But no matter for our fairs, say they! This was not kind—nor will it ever be kind till she is restored to Boston where she belongs.—And how do all the good Carmelites do? I am told your school is getting on admirably—& even your whole concern is looking up! I am not surprised at it. Rev^{d} Mr. Williamson speaks in raptures of Rev^{d} Mr. Guildea's Church— He says it is far superior to the Cathedral. This is certainly saying much for it.—Say everything that is kind from me to your good Mother, to Mother Sub-prioress, & to all your good Sisters, forgetting none. Thank the good Mother for her grapes —& you will accept my best for the pretty socks you sent me— Adieu—

✠ B., *Bp. B^{p}.*

On November 4th, 1841, Sister Veronica of the Crown of Thorns, Miss Juliana Saxton, made her holy vows. Miss Saxton was born in St. Mary's County, Maryland, of Joseph Saxton and Eleanor Hayden.

On the 2nd of February, 1842, Barbara Laura, Sister Magdalen of Jesus Crucified, was admitted to profession.

She was a daughter of Francis Laura, and Mary, his wife. She was born in Baltimore and made her profession in the 21st year of her age.

On the 14th of April following, the time for the election having arrived, the Archbishop decided that the same superior and the other officers of the house should continue in their stations during another term.

On the 9th of August of the same year, a letter from Mother Xaveria, of St. Joseph's Academy, Emmittsburg, informed the Carmelites that the Sisters of Charity would gladly take care of poor Sister Isabella, without any expense to the Carmelite community.

During the course of the same year the Sisters received from the Carmelites of Brussels, Belgium, a present of several books and other devotional objects.

On January 25th, 1843, Sister Seraphina of the Blessed Sacrament, Miss Mary Jane Farmer, made her profession. She was born at Oxford, in New York, of Richard Haynes Farmer and Frances Ford Miller. She was in the 21st year of her age.

The following letter of Bishop Fenwick, written during the course of the year, throws some new light on the history of the Carmelites during the period of which we are now writing:

BOSTON, *June* 23rd, 1843.

My good Child,

I received your letter a few days ago only—Now you must not say, as you usually do, that I do not answer it; for here it is, & with a nice Picture of my new College in the bargain.

You have all been put out in consequence of my having passed through Baltre without stopping. The fact is, I had not time to stop being obliged to be in Boston, in order to give Confirmation on Pentecost Sunday by special appointment. I stayed so long in George-Town that I was obliged to hurry at last, & when I did start I went with the velocity of the wind; for on Saturday morning I was at home. . . .

We had great doings at Worcester on last Wednesday, in laying the corner stone of my new College. More than five thousand persons were present on the occasion. The Procession reached

three-quarters of a mile. There were upwards of four hundred little children walking in it belonging to the town of Worcester; with all the Cath. congregation besides. You must bear in mind that fifteen years ago there was not a single Catholic in that town —& now there are more than two thousand!

It appears that Bishop Hughes has gone to Europe. Of course nothing in all probability will be done till his return, in relation to your new establishment in his Diocese. For my part, I do not think he will encourage it farther than that he will not object to it, if any Priest, or other person should go to the whole expense of the foundation, of the sufficiency of which he will ultimately be the judge—Having a heavy debt upon his College, he will scarcely have the means himself of doing any thing for you—At least so I apprehend.

I hope your school will thrive better this summer than heretofore—& that your health will continue to render you an efficient, & active little school-mistress.

Best regards to the Rev^{d} Mother, & to all your good Sisters.

Yours in Xt.

✠ Benedict, *Bp. B^{n}.*

On the 8th of February, 1844, Sister Pulcheria of the Assumption, Mary Llewellyn, departed this life in the 54th year of her age. She was remarkable for her gratitude to God for her holy vocation. She suffered very much from a cancerous humor, and endured two severe operations with great patience and fortitude.

Sister Pulcheria was a most humble, docile and mortified religious, ever careful never to lose a moment of time. Even in the last stages of her illness, she would have herself propped up in bed that she might work with her needle, and notwithstanding her intense pain, continued to employ herself in sewing until within a few days of her death. She was very devout towards the Blessed Virgin, St. Aloysius and St. Mary Magdalen. She died strengthened by all the rites of Holy Church.

In the month of March Father Fitzpatrick was consecrated Bishop at Georgetown. He had been appointed coadjutor of Boston.

Sister Pulcheria was followed to the grave by Sister Seraphina of the Blessed Sacrament, Mary Jane Farmer. She had been but a very short time in religion and briefly consummated her course. This youthful religious had been a great source of edification by her fervor, piety and resignation. Her gratitude to God for the light of faith and her holy vocation was unbounded. She evinced a particular devotion to our Lord in the Sacrament of his love, and had a singular confidence in the Blessed Virgin. She was wont to exclaim: "I would be unable to count how often you have helped me, O Mary! when I was unable to help myself!" She also had a special devotion to St. Joseph, St. Teresa, St. John of the Cross and St. Paul. She received the last Sacraments with tender piety, joy and presence of mind, after which she often expressed an ardent desire for the happy moment which she confidently hoped would unite her to her Divine Bridegroom forever. Sister Seraphina of the Blessed Sacrament was a convert to the Faith, and had suffered much from the opposition of her relatives, who would not be reconciled to the step she had taken. She died on the 19th of December, 1844, in the 22nd year of her age, having been less than three years in the convent.

CHAPTER XXIII.

Changes and Deaths.

Since 1834, Rev. Father Gildea, pastor of St. James' Church in Baltimore, had, with the assistance of some other priests, attended to the spiritual wants of the Carmelites, but finally the last hour struck also for him, and he died on the 18th of February, 1845. He had been chaplain of the Sisters during a period of great anxiety, and may be ranked among their benefactors in America. His successor in the spiritual direction of the convent was Rev. Hugh Griffin.

Mother Angela of St. Teresa had been prioress since 1836, that is during two terms, for reasons already mentioned. On April 14th, 1845, the elections took place again, and Sister Gertrude of the Visitation, Ann Bradburn, was canonically elected prioress. The Archbishop presided at the election.

The following year several presents of books and other useful articles arrived from Antwerp, whence they were sent by Mother Seraphina, the superioress of the Carmelite community of that city.

The Jesuit Fathers, who in years gone by had done so much for the Carmelites of Maryland, were still the friends of the community, as they have always remained. In the spring of 1846, Father Dzierozynski, with whom we have already been made acquainted, and who then resided at Frederick in Maryland, wrote the Sisters the following letter:

FREDERICK, *March* 24th, 1846.

P. X.

Revd Dear Mother in Xt,

I return you our best thanks for the cuttings of your excellent grapes, which you had the kindness to send us by Dr. Miller—We already planted them. You will I hope, pray for their prosperous growth—And if Almighty God blesses them with the abundance of fruits, the good Novices of Frederick shall have a perpetual memorial of the kindness of Mt. Carmel, & will call them the *Grapes of Mt. Carmel.*

I hope Revd Dear Mother, & good Sisters, you do not forget to pray for us in Baltimore equally, as you kindly used to do, when at Mt. Carmel in Charles Co.

Please to present my best respects to your Holy Community, & recommend us to their pious, & fervent prayers. And believe me,

Revd Dr Mother,

Your most obedt. servant in Xt.,

FRANCIS DZIEROZYNSKI, S. J.

Bishop Fitzpatrick of Boston, coadjutor to Bishop Fenwick, wrote a few months later the following interesting letter to Sister Stanislas:

COLLEGE OF H. CROSS, WORCESTER, *June* 22nd, 1846.

My dear Sister Stanney,

Being away from Boston & out of the reach of so many persons who take up all my time when there, I have a little leisure to answer your last letter. I should have answered sooner had it been possible for me to do so. The principal desire which you have to hear from me is to receive news of Father Ben's health. But there is no occasion, I presume for me to say much on that subject now. I wrote to Stanney of Georgetown some weeks ago, in consequence of a terrible scolding which she sent me, & I suppose you are long since in possession of what I wrote to her, for she understands that what I write to her belongs equally to you, & that she is bound in justice to hand you over your share. The Bishop still continues in the same state as when I wrote last to Georgetown. He is comfortable save a severe smarting in his legs which makes him suffer occasionally, but which, though painful, is not dangerous. Present appearances give us a hope of

enjoying yet for some time the presence of our good Father in the midst of us, tho' we cannot expect that he will again be restored to perfect health, except by the intervention of Divine Mercy which we must earnestly pray for. I came up here to the College on Saturday last, & shall remain until Wednesday, when I am to bless the new & splendid church which has lately been erected here. There will be a great number of priests present on the occasion, & it will be a fine ceremony, most glorious for the Church of our Blessed Lord. Whilst we poor fighting soldiers on the field of the world are engaged in contest with the enemy, I hope that you all to whom God has given the "better part" still keep your hands raised to heaven, praying for safety, & our success. Carmelites & Nuns in the solitude, & peace of the cloister can do much for the conversion of souls by their prayers, as priests, & Missionaries can, by their preaching, & labours. They can do even more. For nothing but Divine grace can enlighten & convert sinners & heretics, & this precious grace is drawn down from heaven by prayer, & not by preaching. Let then the children of Mt. Carmel pray devoutly, & constantly for the triumph of the Church, the extension of our holy faith, & the salvation of souls for whom our Dear Lord suffered death, & let them particularly invoke for this end the aid, & protection of the Immaculate Mother under whose care the church of the United States has lately been solemnly placed, & who can alone by her power destroy all heresies in the universal world. Yesterday was St. Aloysius day. I confirmed 23 of the students of the College, a more pious collection of youths I never saw, it was a delight to witness the devotion, & fervour manifestly pervading the candidates for Confirmation, & all the students of the Institution; they seemed to have received a large share of the spirit of their holy & angelic Patron St. Aloysius. Father Ben in establishing this College has done a great thing for religion & for the glory of God: May this with all his other good works secure to him a crown of unfading brightness in heaven.

You, & the Community must not feel hurt that I did not visit you on my last passage through Baltimore. I was not well as Mr. Spaulding can testify, & was quite unfit for visiting. We will try to do better another time, & I am sure you are too good natured to keep any rancour.

May Carmel's flowret never droop
Upon its chosen plain;
And earthward never may it stoop
Its purity to stain.

With buds of promise may it teem
Like Aaron's mystic rod;
Until it flourish by the stream
Which laves the throne of God.

Remember us all to the prayers of the Community.

God bless you,

✠ JOHN BERNARD, *Coad^tr Bp. of B^n.*

Only a short time after the above letter was written, Bishop Fenwick went to his eternal home. The episcopacy had been for him an honor and a burden; many were the trials he had to endure: it was during his government of the See of Boston, that the Ursuline convent at Charlestown, Mass., was laid in ashes. But finally the day had come when he could rest from his labors. For some time before his death he had suffered greatly and with much patience. He died on the 11th of August, 1846. His last words were: "*In te, Domine, speravi, non confundar in aeternum.* In Thee, O Lord, have I hoped, let me never be confounded."[1] The Carmelites lost in Bishop Fenwick one of their early friends and the one who had assisted their lamented Father, Charles Neale, on his deathbed. Thus we all pass away, one after the other, from scenes of time to the eternal years.

On May 8th, 1847, Sister Louise of St. John Evangelist, Magdalen Peckocheck, made her profession. On the 24th of November, following, Miss Catherine Pendergast was also admitted to profession. Her religious name was Sister Seraphina of the Blessed Sacrament. She was born at Havre-de-Grace, Maryland, of Charles Pendergast and Ellen O'Brien, and she was in her 22nd year.

Some months before the admission of these two new members, one place had been left vacant by the death of Sister Martha of the Holy Cross, Bridget Larner. She died on the 10th of February, 1847, in the 47th year of her age, and the

---

[1] See Clarke, Vol. I.

18th of her religious profession. She had been a useful and laborious lay Sister.

Having become afflicted with a cancer in the breast, she kept it concealed, bore her sufferings in silence and continued to perform her ordinary duties, so that no one suspected her condition. One day she received an accidental blow, and the great pain causing her to feel faint, the infirmarian inquired into her state, and she was thus obliged to reveal her disease. A physician was summoned, who declared that the cancer had reached an advanced stage, and that the Sister could not live six weeks.

It is not for us to judge the intentions of this good Sister, which no doubt were sincere and in good faith; but according to our opinion the concealing of such a serious malady, and one that may have such fatal consequences, can by no means be excused. The Sister will certainly be rewarded according to the purity of her intentions, but her example, though it may be admirable, ought certainly not to be imitated.

Sister Martha, having been informed of her condition, immediately began to prepare for death. She made a general confession, and afterwards asked pardon of every Sister for any pain or disedification she might have given her.

Contrary to the expectation of the physician her life was prolonged for eighteen months, during which time her great patience, recollection and union with God were a constant subject of edification to the community.

It is customary for the Sisters to keep a vigil in the choir until the burial of a deceased member, but poor Sister Martha fearing lest the offensive odor caused by the cancer would prevent her remains from being laid out in the choir, asked God to remove the obstacle, and He was pleased to hear her prayers, for the odor disappeared at her death, and the Sisters felt most happy and consoled whilst praying beside her mortal remains.

On the 25th of March, 1848, Sister Ann of Jesus, Miss Sarah Faherty, was admitted to profession.

On the 14th of the following month the elections took place, and Mother Angela of St. Teresa was again elected prioress. Archbishop Eccleston presided at the election.

On the 21st of November of the same year Sister Alberta of St. Alexius, Miss Mary Jane Smith, made her profession. Miss Smith was born in Philadelphia, Pa., of John Smith and Mary Fisher; she made her vows in the 19th year of her age.

On the 24th of September, 1849, Sister Juliana of the Blessed Sacrament, Miss Mary Rebecca Cannon, made her profession. She was born in Baltimore, of Thomas Cannon and Harriet Tucker, and was in her 21st year. She was a convert to our holy Faith, and her vocation to the Order of Carmel met with great opposition, particularly from her father, who would never be reconciled to it and even refused to see her after her entrance into the convent.

Mother Gertrude of the Visitation, Ann Bradburn, who was sub-prioress, did not live to the end of her term; she died on All-Souls' Day, 1849, in the 49th year of her age, and the 31st of her religious profession. She had a great love for regular observance, and edified all by her many virtues.

Mother Gertrude was most careful to perform every action, no matter how insignificant, in the most perfect manner. She was deeply impressed by these words: "Cursed is he who doth the work of God negligently." Sometimes when she felt inclined to perform carelessly some little duty, such as sweeping her cell, the remembrance of those words would recall her to greater diligence.

For many years she taught in the school, but her exterior occupations never seemed to interfere with her interior recollection and her spirit of silence. After school hours she joyfully returned to the community, attended all the exercises and never failed to be present in choir at the night office. In the various positions of mistress of novices, sub-prioress and prioress, which she at different times occupied, she always gave great satisfaction and edification to the community.

During the course of the same year the extraordinary confessor of the monastery, Rev. Father Deluol, left Baltimore to return to France, his native country. He was deeply regretted by his Carmelite children. Rev. Wm. Clarke, S. J., was appointed extraordinary confessor in his stead, and continued in this position until 1855.

Father Deluol continued to take a great interest in the Carmelites of Baltimore. He wrote them from Paris on February 14th, 1852: "Late in the hour as it is, still I'll venture to wish you a happy New-Year, with many returns of the same. And this wish which comes from the core of my heart, applies also to all and every member of your holy community, and not only my wishes, but my prayers, though poor, are offered up for you daily, particularly at the altar.—Now I must tell you an interesting fact concerning prayer—You know that in the last century Louis XV, King of France, had a daughter who became a Carmelite nun, under the name of (I believe) Mary Louise,—well her father, the King, made her a present of a splendid statue, at the foot of which was engraved in large letters, '*Regina Decor Carmeli.*' She accepted of it; but after some time, she made a present of it to our community, namely, to St. Sulpice. This beautiful statue is placed on a high pedestal, in the midst of the park of our country seat, which is about three miles and a half from our grand seminary in the city of Paris—where we spend the whole time of our vacation from the 15th of August to the 10th of October—and the rest of the time of the year we go there every Wednesday. Every day during our vacation and every Wednesday during the rest of the year, I go on my knees before that precious Madonna, and breathe a prayer for my dear children of Mount Carmel of Aisquith St. Balto.—and each time I do it, it seems with a greater satisfaction."

On the 10th of October, 1849, Sister Martha of the Holy Cross, Cecilia Murray, made her profession. She was born in County Donegal, Ireland, of Hugh Murray and Ann Gallon.

A few months later, on the 23rd of January, 1850, Sister Barbara of the Blessed Trinity, Mary Early, made her profession. She was born in County Donegal, Ireland, of John Early and Ann Martin.

It was in the Carmelite community as in every other community on this earth: as new members came, old ones departed; side by side with the record of professions we find the record of deaths. The typhoid fever made its appearance in the community. Sister Anastasia, the portress, had given a basket of provisions to a poor woman who had been ill of that disease. She herself caught it, and thus introduced it into the community. On the 2nd of March, 1850, Sister Ursula of St. Albert, Rebecca Mudd, fell a victim to the disease, at the very ripe age of 81, and in the 42nd year of her religious profession. She was remarkable for her love of poverty and obedience. She received the last Sacraments.

Fifteen days later, on the 17th of the same month, the death-knell was again heard. Sister Joseph of the Sacred Heart, Jane Hammersley, died, in the 73rd year of her age and the 56th of her religious profession.

Sister Joseph was a religious of great virtue, and particularly distinguished by her humility, always choosing by preference the lowliest occupations. More than fifty-five years had passed away since the young, wealthy and beautiful Jane Hammersley, whom the reader undoubtedly remembers, presented herself at Old Mount Carmel in Charles County, to beg for admission into the order, that gladly received her. During those long years Sister Joseph had given beautiful examples of virtue. She was animated with the greatest charity towards her Sisters, and was always ready to render them any service at no matter what cost to herself. She was very industrious, and even when she had grown old and had lost the sight of one eye, she still had charge of the clothing room of the community, an office the duties of which she most carefully fulfilled.

As we have already remarked, she had been very beautiful in her youth; in her old age she happened once accidentally

to behold her face in a mirror: "Can this be Jennie Hammersley," she exclaimed, "this wrinkled old woman!"

In her last illness she gave great edification by her patience and resignation. She was very devout to the Infant Jesus, the Blessed Virgin and St. Joseph. Before her death, which was caused by typhoid fever, she had the happiness of receiving the last Sacraments.

The next victim of the typhoid fever was Sister Austin of the Purification, Mary Bradford. She died on the 21st of March in the same year, in the 76th year of her age, and the 48th of her religious profession. She received the Sacraments of the dying with great fervor. She had been a very laborious and useful member of the community. From the time the epidemic broke out, she seemed to have a presentiment that she would be attacked by it.

Six or seven of the community fell sick of the disease, but only the three last mentioned succumbed. During this time of trial Dr. Ferdinand Chatard,[1] the devoted friend and physician of the community, was untiring in his services. He visited the sick two or three times a day, and even late at night, when the danger was great. He did all he could for the relief of the sick and the help and comfort of the rest of the community.

Rev. Bernard Hafkenscheid, Provincial of the Redemptorists,[2] who had lately come to Baltimore, was also a most

---

[1] Among the first to make the acquaintance of the nuns in Baltimore was the eminent physician, Dr. Pierre Chatard, who gave his services gratuitously to the community and was indefatigable in his attentions as long as he lived. His son, Ferdinand, then came to fulfil the same kind offices to the Sisters, and proved himself in every way a devoted friend and father. Until advancing years compelled him to retire from active duty, he continued in regular attendance upon the community. About the year 1876, Dr. F. Chatard, Jr., became the physician of the convent, and shows himself the devoted and worthy successor of his father and grandfather.

[2] Father Bernard was born December 12th, 1807, at Amsterdam, in Holland. He entered the Congregation of the Most Holy Redeemer, and was the most popular preacher of his time in his native country. He came to

devoted friend of the community. He assisted the sick, gave them the consolations of religion and prepared them for their passage to eternity. He remained all night by the bedside of Sister Austin, whose agony was prolonged, and his saintly presence was a great comfort to the community.

On the 3rd of December, 1850, death once more cast a shadow over the community, when Sister Seraphina of the Blessed Sacrament, Catherine Pendergast, a young religious, lay cold and lifeless. She had been in religion less than four years, and was in the 26th year of her age.

Her years in religion were few, but they were filled with good works. She was very self-sacrificing, charitable and kind and most assiduous at labor. This love for work did not leave her even in her last illness. She was occupied in preparing some *Agnus Dei*, and continued sewing until the day before her death, hoping to complete the number proposed. When she had laid the last one in the box, she handed it to a Sister, saying that her work was now finished, and God would soon call her. She expected her end as calmly, as one would any ordinary event of this life.

She received the Last Sacraments with the most fervent devotion, and edified her Sisters by her silence, patience and resignation. She had a special devotion to St. John of the Cross and St. Mary Magdalen de Pazzi.

During the course of the year 1850 a floral fair was held by some charitable ladies for the benefit of the Carmelite church and choir. The proceeds of this fair enabled the Sisters to have pews placed in their church, and to have the church and choir painted.

On March 1st, 1851, Father Neumann, C. SS. R., afterwards Bishop of Philadelphia, became confessor of the monastery. John Nepomucene Neumann was born at Prachatitz,

---

America for the first time in 1845, and was appointed Provincial in the United States in 1850. After the expiration of his term of office he returned to Europe. He died at Wittem, in Holland, September 2, 1865. (*Life of F. Bernard*, Claessens.)

in Bohemia, on March 20th, 1811. He came to America in 1836, and was ordained priest by Bishop Dubois, of New York, on the 25th of June of the same year. He had made his studies in his own country. After working for several years with great zeal in the secular ministry, he joined the Congregation of the Redemptorists in 1840. Seven years later he became Vice-Provincial of the Redemptorists in America, and in 1851, as we have seen, confessor of the Carmelites.

On the 11th of April, Sister Bernardina of St. Joseph, Catharine Ford, departed this life in the 63rd year of her age and the 39th of her religious profession.

She was noted for her spirit of charity, a virtue she especially exhibited in the office of Provisor, which she held for some time, being most thoughtful in attending to all the wants of the Sisters. During two years she endured a painful cancer, for which she had to undergo several operations. The physicians wished to place her under the influence of chloroform, but her love of suffering made her refuse this alleviation, and holding her crucifix in her hands, she said she needed no other help. The surgeon, who was a Protestant, was very much moved at the strength of mind she displayed, and he often said afterwards, that he had never seen such courage in any one. One of the Sisters of Charity, who stood by her side, wishing to take her crucifix after the operation, found it nearly imbedded in her hands, she had clasped it so tightly. Her patience in all her sufferings was heroic, nor was she ever known to utter a complaint. She always seemed united with God in prayer.

Sister Bernardina was characterized by a special devotion towards the Blessed Virgin and St. Joseph. Before her death she had the happiness of receiving the last Sacraments.

For several years Archbishop Eccleston had been in bad health. On one of his visits to Georgetown, where he had a residence near the Visitation Convent, his health became seriously impaired, so much so that all hope of recovery soon

disappeared. He received the last Sacraments and died an edifying death, on April 22nd, 1851. Archbishop Eccleston was a man of varied learning, and an eloquent speaker. He presided at five of the provincial councils of Baltimore. Bishop Kenrick, of Philadelphia, celebrated the Mass at his funeral, and Bishop McGill, of Richmond, preached the sermon.[1]

[1] Clarke, Vol. I.

CHAPTER XXIV.

Archbishop Kenrick.

After the death of Archbishop Eccleston the See of Baltimore remained vacant for several months; meanwhile Rev. Father Coskery, the Vicar-General, was administrator of the diocese. On August 13th, 1851, the elections took place at the Convent and Mother Delphina of the Annunciation, Elizabeth Smith, was elected Prioress. Rev. H. B. Coskery, assisted by Rev. Francis L'Homme, presided at this election. In the year 1851, Rev. R. Brady, S. J., was extraordinary confessor of the monastery.

The successor of Archbishop Eccleston in the See of Baltimore was Most Reverend Francis Patrick Kenrick, who by letters apostolic, dated August 3rd, 1851, was translated from the See of Philadelphia. Archbishop Kenrick, a man whose name will be respectfully remembered as long as the Church of the United States continues to exist, was born in Dublin, Ireland, on the 3rd of December, 1796. Having completed his collegiate course in his native country, he went to Rome to study at the Propaganda. Shortly after his ordination in 1821, he was sent, at the request of Bishop Flaget, to the United States. He labored with zeal in Kentucky until 1830, when he was appointed Bishop of Arath, *in partibus*, and coadjutor of Philadelphia, with full powers of administration. After the death of Bishop Conwell, in 1842, he became Bishop of the diocese, and labored amidst many difficulties until 1851, when he was appointed to the Archiepiscopal See of Baltimore.

Father Neumann, as we have seen, had been appointed confessor of the Carmelite nuns; on September 26th, 1851, he was succeeded in this charge by Rev. E. A. Knight.

On the 15th of October, Archbishop Kenrick paid his first visit to the convent. He was received with the ordinary ceremonies, and the Sisters made their obedience to him. The Archbishop delivered a short discourse and appeared well pleased. Rev. Mr. Knight assisted him.

Hitherto the Carmelites had kept a school in which many girls, both Catholic and Protestant, had been educated. At this period it was in a flourishing condition. Archbishop Kenrick having assumed the administration of his diocese, thought it proper that the Sisters should return to the strict observance of their rule. Consequently, to the great joy of the Sisters, but at the same time to the regret of the public, the school was closed on Friday, December 20th. When the moment of separation between the Sisters and their pupils arrived, the scene was very affecting. Humanly speaking, the Sisters were again thrown into a state of indigence, for no provision had been made for their support; Divine Providence, however, never fails those who throw themselves blindly and confidingly into its arms.

Help was sent them in their necessities. A sum of money, which had been owing to them for many years and which they never expected to receive, was paid to them at this time. Frequently, when they were in great need, large baskets of provisions would be unexpectedly brought to the turn by strangers.

Towards the close of the year 1851, Rev. Father Ward, S. J., was appointed extraordinary confessor, and on February 21st, 1852, Father George Flaut succeeded Father Knight as ordinary confessor of the monastery. In March he went to reside at the out-quarters of the monastery.

On the 21st of January, 1852, Sister Joseph of the Sacred Heart, Miss Annie Mudd, made her profession.

On May 9th, 1852, Baltimore witnessed a scene that surpassed all that had hitherto taken place in the history of the Catholic Church in the United States: the First Plenary Council of Baltimore was convoked by Archbishop Kenrick. Five Archbishops, twenty-six Bishops and a large number of theologians were present. Among the Bishops was Rt. Rev. John Nepomucene Neumann, the former confessor of the Sisters, who had been appointed Bishop of Philadelphia, and consecrated in St. Alphonsus' Church, Baltimore, on March 20th, 1852.

On the 4th of September, 1852, Rev. T. Dalton succeeded Father Flaut, as chaplain of the convent.

On the 2nd of March, 1853, Sister Anastasia of St. Joseph, Teresa Bevin, departed this life, fortified by all the rites of Holy Church. She had been a very exemplary and self-sacrificing religious. She was noted for her great spirit of mortification, her entire forgetfulness of self and love of labor. She toiled for the community from morning until night, without any thought of her own comfort, and seemed to have forgotten the wants of the body. In the refectory she was quite unmindful of what she ate, and mixed different things together, so as to render her food unsavory. She was full of charity for every one, and when she was portress, she took great pleasure in distributing food to the poor, who daily came to the turn for their share of alms. Once in the performance of this act of charity she caught the typhoid fever, as we have seen. Five or six other Sisters became ill, and three died from that disease within the space of two weeks. Sister Anastasia, however, recovered. At the time of her death she was sixty-four years old and had been forty years in religion.

On the 25th of April, 1853, Sister Clare of the Sacred Heart, Eleonora Williams, died an edifying death in her 39th year, having been fourteen years professed. She had given a beautiful example of patient suffering during her long and severe illness.

Sister Clare taught for many years in the school, where she did much good and was greatly beloved. She was always assiduous at work, and endeavored never to lose a moment of time. She was known for her kindness and charity toward her Sisters, and was always ready to serve and please them.

In September, 1853, another change of chaplains took place, Father Damphoux being now appointed.

In a paper written by Archbishop Kenrick we find that in 1853 he had stated to the Holy See, that the Teresian Sisters, during the preceding sixty years, made solemn vows in his diocese. He asked to be empowered to dismiss any nun whose presence might be the cause of a riot.

On the 10th of April, 1853, the power to do so was granted in case of an emergency and impossibility of recourse to the Holy See, saving, however, the substance of the vows for which, in each case, recourse must be had to the Holy See.

On the 22nd of October, 1853, Sister Juliana of the Blessed Sacrament, Mary Rebecca Cannon, departed this life. She had given much edification by her silence, recollection, spirit of prayer and mortification. She suffered very much from cold, and her hands in winter would frequently bleed, but she would never use any remedy for them, saying that it was unworthy of a Carmelite to seek such relief. She was wont to say: "It is sweet to suffer, but it requires courage." She died in the 24th year of her age, of consumption.

During her last illness she exhibited great patience and resignation to the Will of God. When she received the last Sacraments, her bed was covered with white and strewn with flowers, for it is a custom in the order thus to prepare for the reception of our Divine Saviour in the sick-room. When the ceremony was over, and she lay calmly thanking God for His goodness to her, she gathered up a handful of the flowers and asked that they might be sent to her father as a remembrance from his dying child.

As we have already said, Sister Juliana's father (who was a Protestant) greatly opposed her entrance into the convent.

He never became reconciled to her and persistently refused to see her, notwithstanding the many affectionate messages she sent him: this little act upon her deathbed was the last token of her love for him.

Mother Delphina's term of office being ended, on the 12th of August, 1854, she was succeeded by Sister Teresa of Jesus, Juliana Sewall. The Archbishop, assisted by Father Damphoux, presided at the election.

In October, 1854, Archbishop Kenrick went to Rome to be present at the declaration of the Dogma of the Immaculate Conception. He returned home in December and brought the Sisters some articles of devotion sent them by the Carmelite Fathers. Bishop Neumann, on his return from the Holy City, whither he had gone with the same object as Archbishop Kenrick, also brought for his former penitents, the Carmelites, some small articles of devotion.

On the 25th of May, 1855, Sister Gabriel of the Immaculate Conception, Miss Ella Boland, made her profession. On the 21st of June she received the black veil from the hands of the Archbishop, for on her profession day he had been absent, and consequently this ceremony had been postponed.

About this time Rev. Father Seelos, C. SS. R.,[1] of St. Alphonsus' Church, became ordinary confessor of the Carmelite monastery. Father Ardea, S. J., was then extraordinary confessor.

During the course of the year 1855, Rev. Father Theodore of the Mother of God, O'Loughlin, a discalced Carmelite in Rome, sent the Sisters several relics as a present. On December 12th of the same year a box was received from Mother Angelica of the Holy Spirit, at Antwerp, that contained many valuable Latin, French and English books and some relics.

---

[1] Father Seelos was known among his brethren as a most saintly man, and died in the odor of sanctity, October 4th, 1867. His life has been written in German by Rev. Peter Zimmer, C. SS. R.

A few days before the reception of this present, on the 2nd of December, Mother Delphina of the Annunciation, Elizabeth Smith, sub-prioress of the monastery, died in the 66th year of her age and the 43rd of her religious profession.

Mother Delphina was very exact and punctual in the observance of the rule. On a certain occasion a lady from a distant city was visiting the convent, and her brother, who accompanied her, had gone to attend to some business. Whilst she was conversing with Mother Delphina, the bell rang for prayer. The religious immediately arose and politely requesting the lady to wait until the arival of her brother, excused herself for leaving her alone, saying: "My child, you know the bell is the voice of God."

Her spirit of recollection impressed all who saw her, and she always endeavored to instil into the minds of her novices a firm conviction of the necessity of interior recollection and union with God in the midst of exterior occupations. Our Lord tried his servant during many years, by means of bodily sufferings. Towards the end of her life she was afflicted with a complication of diseases, added to dropsy, which reduced her to a most painful state. Being unable to lie down on account of the pressure on her chest, and too weak to sit up, she was placed in a large chair, her swollen feet supported on pillows and her head tied by a bandage to the back of the chair, as she had not sufficient strength to keep it in its natural position without a support. She remained in this suffering state for many weeks, a subject of edification and admiration to the community by her heroic patience and perfect resignation to the holy Will of God. She had the happiness of receiving the last Sacraments.

Scarcely had the mortal remains of Mother Delphina been consigned to their last resting place, when another member was summoned to exchange time for eternity. Mother Angela of St. Teresa, Mary Ann Mudd, departed this life on the 2nd of January, 1856, in the 80th year of her age and the 54th of her religious profession. For ten years she had been in con-

stant danger of sudden death, on account of an enlargement of the carotid artery. Finally the long expected moment arrived. She had always had a great esteem for Rev. Wm. F. Clarke, S. J., who was then extraordinary confessor of the monastery, and she often begged our Lord that she might have his spiritual assistance at her death. On January 1st the Reverend Father was called to see Sister Veronica, who was thought to be dying, and after he gave her Holy Viaticum and Extreme Unction, Mother Angela, taking advantage of his presence at the convent, went to confession to him and received great help and consolation. She had gone to confession, she said, because she might die, and she wished to be prepared. Her presentiment was realized. She retired as usual that night, and about five the next morning one of the Sisters, hearing a noise in her cell, went to her and found her in a dying condition; for the artery had burst. As soon as she saw the Sister, she exclaimed: "O! if this be death!" The Sister replied: "If it is death, Mother, I am sure you are resigned." "O yes!" she answered, "perfectly resigned," and in a few seconds her soul had passed away. There was no time to summon a priest; but the evening before, by the goodness of God, she had obtained the spiritual help she desired.

Mother Angela had been the immediate successor of Mother Clare Joseph, and had passed fifteen years in the office of prioress. She was a religious remarkable for her humility and charity.

On the 19th of January, 1856, Sister Veronica of the Crown of Thorns, Juliana Saxton, died in the 41st year of her age and the 15th of her religious profession. She had been a very fervent and pious religious, noted for her humility, laborious self-denial and charity towards all. She was also a great subject of edification by her love of silence, her spirit of prayer, and her devotion towards the Blessed Sacrament. Our Divine Lord sweetly attracted her heart to Himself hidden in the Tabernacle, and she constantly longed to be united to Him in Holy Communion.

In her last sickness she was attended by the saintly Father Seelos. After receiving Holy Viaticum and Extreme Unction, she lingered three weeks, contrary to the expectation of all, and each day Holy Communion was brought to her. This rare privilege was no doubt a reward granted her by God for her devotion towards the Blessed Sacrament.

In May, 1856, Father Seelos, who had shown much zeal for the advancement in perfection of his spiritual children, having become rector of St. Alphonsus' Church, ceased to be the confessor of the community. He, however, continued to fill the post of extraordinary confessor until he was succeeded by Rev. Father Early, S. J. As ordinary confessor, Father Seelos was succeeded by Rev. Father Poirier, C. SS. R.

The Carmelite Sisters of Antwerp, belonging to the community founded by Mother Ann of St. Bartholomew, proved themselves to be benefactresses of their Sisters in America. On the 20th of February, 1857, a box was received from them containing many useful articles of clothing, and devotional objects; it was prepared by Mother Angelica and forwarded by her successor, Mother Agnes, who a short time before had been miraculously cured.

On the 9th of the same month, Sister Margaret of the Angels, Araminta Edelen, died very suddenly. She was in the 81st year of her age and the 58th of her religious profession.

Sister Margaret was a very holy religious, remarkable for her regularity and her laborious and mortified life. She was always willing to perform humble occupations. When over eighty years of age she still had charge of the clothing room, and undertook herself the mending of all the clothes. Her recollected manner at work was a constant subject of edification to the younger religious, who often observed her when she was quite unconscious of it. She would, when seated in her cell engaged in sewing, from time to time stop her work, take Holy Water, which she kept on her table, make some pious aspirations and continue her occupation. She was ani-

mated with a great zeal for the observance of the rule and always tried to impress upon the younger Sisters the necessity of fidelity in little things and of care in correcting their minor faults.

Her death was caused by congestion of the lungs, and it was so sudden that she could not receive the last Sacraments. One of the characteristic features of the life of Sister Margaret was her devotion towards the Blessed Sacrament of the Altar.

On the 24th of February, 1857, Sister Bernard of St. Teresa, Elizabeth Dorsey, made her holy profession.

Soon afterwards, Father Poirier, the confessor of the monastery, was called to a better world. In the chronicles of the convent we find the following notice: "March the 18th, 1857, our excellent Father Poirier, C. SS. R., died, whose death we deeply regret, he having served us gratis and with great care for our increase of virtue and the faithful observance of our holy rules and constitutions." Father Poirier was the fifth confessor of the monastery who died in that capacity; during his illness Rev. Henry Giesen, C. SS. R., was appointed confessor.

On March 25th, 1857, Sister Antonia of the Purification, Catherine Lynch, made her profession in the 30th year of her age. She was born in Chesterfield District, South Carolina, and was the daughter of Coulan Lynch, and Ellen Neason, daughter of Patrick Neason.

Miss Catherine Lynch was a Sister of the Right Rev. P. N. Lynch, Bishop of Charleston, S. C., and of Mother Baptist, superior of the Ursuline Convent of Columbia, S. C. Her pious parents trained her in the paths of virtue and imbued her with an especial love to the Blessed Virgin Mary. On the day of her First Communion she promised the Blessed Virgin to recite daily the fifteen decades of the Rosary in her honor. This pious practice she faithfully continued until her death, no matter what were her occupations. She possessed an affectionate nature and felt keenly the separation from home and family, but her love of God made her triumph over these

natural ties and she became a most detached and fervent religious.

On August 7th of the same year, Sister Ignatius of the Greater Glory of God, Amelia Keating Bauduy, made her vows in the 37th year of her age. She was born in Philadelphia, Penn., of Jerome Keating, and Eulalia Margaret Keating, daughter of John Keating. Her father died while she was still young. Her mother, also a Keating, and cousin of Jerome, was a daughter of John Keating, to whom the town of Manayunk, Pennsylvania, is greatly indebted. Baron John de Keating had been a colonel in the French service; he was a *chevalier* of the Order of St. Louis and the last of the Irish Brigade. His grandfather, Geoffrey Keating, distinguished himself at the siege of Limerick, but was afterwards obliged to withdraw with the army of James II to France, and his family estate and titles of Earl Dunraven and Lord Adair were given to an apostate cousin.

After the fall of the Bourbons, in whose service he had held a distinguished military position, John Keating refused all solicitations to continue in the French army, and having come to the United States with letters of introduction to Gen. Washington, settled in Philadelphia and soon after was wedded to Eulalie Deschappelles. He lived to be ninety-four years old, and was renowned for his charity to the Church and the poor. He wanted the latter to come daily to his hospitable mansion, and one day, finding that none arrived, he was troubled and was afraid that they had been offended.

At the early age of sixteen, Amelia Keating married Dr. Peter Bauduy, who, four years later, fell a victim to the pestilence then raging in Havana, Cuba, which he contracted in the discharge of his duty. Mrs. Bauduy was thus, at the age of twenty, left a widow with two children, one of whom, a daughter, died in infancy. Her son, Jerome Bauduy, M. D., became an honored member of the medical profession at St. Louis. Her mother, Mrs. Keating, entered the convent of the Visitation at Georgetown, while Mrs. Bauduy was still

young, and died a few years since. Mrs. Bauduy had received it as a charge from her mother not to leave her grandfather, Mr. John Keating. In obedience to her mother's wish she remained with the aged gentleman during the sixteen years of her widowhood in the world. Her grandfather died in 1856, and she was thus left free to follow the vocation to Carmel, which she had felt for seven years.

She delayed not, nor did she listen to the arguments that were used to deter her from her purpose. She was thirty-five when she bade farewell to a world of which she had been a bright ornament, to shut herself up behind the grating of a Carmelite convent. Of course, the world could understand nothing of this sacrifice, for its wisdom is not that of God.

She had studied the rule of Carmel before her entrance into the convent, and was thus fully prepared for her duties in religion. Hence it was, that she soon signalized herself by her simple obedience and her complete forgetfulness of the world she had left behind.

On October 14th, 1857, Sister Michael of Jesus, Mary, Joseph, Anna M. Fitzpatrick, made her holy profession.

CHAPTER XXV.

End of Saintly Lives.

Father Theodore of the Mother of God, whose name has already been mentioned in this work, continued to take an interest in the Carmelite community of Baltimore. In 1857 he sent them two oil paintings of St. Teresa and St. John of the Cross. They were painted by a Carmelite lay Brother, not long after the death of the saints whom they represented, and the painting of St. Teresa was copied from the original portrait of the Saint.

The following year the same Father sent two more oil paintings, one representing St. Simon Stock, and the other Sister Teresa of St. Augustin, Madame Louise de France. The last one was said to be an original likeness. Father Theodore also sent some other pious objects.

On the 27th of August, 1857, the elections took place. Mother Teresa of Jesus was elected prioress. Archbishop Kenrick, assisted by Rev. Father Leimgruber, C. SS. R., presided at the election. In the month of September following, Father Giesen having been sent to Pittsburg, Father Leimgruber, who had succeeded Father Seelos as rector of St. Alphonsus' Church, came to hear the Sisters' confessions, until Father Lütte, C. SS. R. was appointed as their regular confessor. In December, Rev. Mr. Byrne became chaplain of the convent.

In June, 1858, Rev. Father Holtzer, C. SS. R., succeeded Father Lütte as confessor of the monastery. During his

temporary absence at St. Louis, from September until after the New Year, Father Leimgruber again heard the confessions.

On July 2nd, 1858, Sister Juliana of the Blessed Sacrament, Elizabeth Murray, made her profession.

On the 21st of October, Mother Teresa of Jesus, having resigned her office, Sister Alberta of St. Alexius, who was then sub-prioress, was elected to take her place.

Shortly after these events an old friend of the Carmelites, Rev. Father Deluol, died at the Seminary of St. Sulpice in France. He had been many years extraordinary confessor of the Sisters in Baltimore, whilst he resided in that city, at the seminary, of which he was the superior. He had been vicar-general to Archbishops Maréchal, Whitfield and Eccleston, until his superiors called him to France, to the great regret of his many friends and spiritual children in America. None, however, had greater reason to regret his loss than the Carmelites, to whom he had been a good father and a great friend. Whenever there was a solemn feast he always took care that a Mass should be sung at the Carmelite convent, and often brought the Seminarians to assist at High Mass in their chapel. He died on the 15th of November, 1858.

Before the close of the year 1858, the shadow of death was again cast over the humble monastic residence of the spouses of Jesus Christ. Sister Eleonora of St. Francis Xavier, Mary Carberry, was in the 86th year of her age. Nearly half a century had elapsed since the day when she united herself by irrevocable engagements to her Divine Saviour. She was in the 47th year of her religious profession. She had always been a model of piety, obedience and exact observance of the rule, and was particularly distinguished by an ardent desire for Holy Communion. Sister Eleonora was also remarkable for her spirit of poverty, mortification and prayer. During the latter years of her life she became very infirm, and almost blind, so that she could no longer sew nor read. Through her love of poverty she had everything taken out of her cell that was not absolutely necessary, and

when she died, nothing was found there, beside her bed and table, but a little wooden coffin that served to keep the thought of death before her, and a copy of the "Imitation of Christ," which a Sister used to read to her at intervals. It was the only book she wished to hear. She had an ardent love for the Blessed Sacrament, and no greater consolation could be given her than to take her to visit our Dear Lord in the divine Institution of His love. When there was Exposition of the Blessed Sacrament, she never grew tired of remaining in presence of our Lord, but would have staid all day, if some one had not taken her out of the choir. On one of those days the young Sister who was charged with leading her about and attending to her little wants, said to her when about to conduct her to the choir: "Sister Eleonora, do you not want your Rosary?" "Oh! no, child," she replied, "not when the Blessed Sacrament is exposed." She seemed always at such times absorbed in the contemplation of our Lord.

Her last illness, the typhoid fever, was of short duration. She had the happiness of receiving the Sacraments of the dying, and in the most holy sentiments calmly breathed forth her soul into the arms of its Creator on the 4th of December, 1858.

On the 8th of December, 1858, Sister Agnes of the Immaculate Conception, Jane B. Edwards, made her profession. She was born in Philadelphia, Pa., and was the daughter of Thomas A. Edwards and Jane Gordon, daughter of William Gordon.

On July 26th, 1859, Sister Baptist of the Incarnation, Helen M. Riordon, was admitted to her profession in the 24th year of her age. She was born in Fairfax County, Virginia, of James Riordon and Martha Rotchford, daughter of Bartholomew Rotchford.

A little more than two months later, on the 23rd of February, 1859, another death occurred. Sister Agnes of the Presentation, Harriet Boarman, slept her last sleep in the 79th year of her age and the 62nd of her religious profession. This

good Sister, pious and childlike in innocence and simplicity, was much beloved by the community. She was always unwearied in her attendance at the choir, and was especially noted for her love of the Divine Office.

She seemed to be always in the presence of God, full of holy thoughts and pious aspirations, while everything appeared to raise her heart to her Creator. One of her favorite prayers was the *Anima Christi* of St. Ignatius. She would sometimes repeat it for the young religious, and when she came to the words: "Command me to come to Thee," she would pause, and with much feeling, say: "Only think of telling God, to *command* us to come to Him! Should we not have great confidence in Him?"

She always went regularly to prayer with the community, but after she had grown old, she would sometimes be overcome by sleep in the choir. On one occasion a Sister, to induce her to go away and take the rest she so much needed, said to her: "Sister Agnes, are you not ashamed to be sleeping before our Lord?" Her reply was: "Child, a dog may sleep in its master's house!" Sister Agnes was always full of charity towards her Sisters, and endeavored to render them every service in her power. At recreation she was bright and cheerful, and whilst she was most religious in her manners and conversation, she nevertheless possessed the art of enlivening all by her innocent mirth. She always remained most humble and obedient towards her superiors; and even in her old age, when she had grown childish and did not always recognize the superior, at a word from one of the Sisters she would immediately repair any seeming want of respect. One day she was trespassing upon a little garden, in which the sacristan carefully tended some choice plants. As she came forth from the garden with her hands full of flowers, she was met by the prioress, who said to her: "Sister Agnes, you know you must not take those flowers." Not recognizing the prioress, who was comparatively a young religious, she replied: "And who are you to forbid me?" One of the Sisters having

told her it was Reverend Mother, she at once said: "One must not speak thus to Reverend Mother," and falling prostrate, she kissed the ground in acknowledgment of her fault. She lived sixty-two years in the order of Carmel; a longer term than had ever been reached by any religious since the foundation of the monastery. At the ceremony of her Jubilee, when the community celebrated the 62nd anniversary of her entrance into religion, Archbishop Kenrick, placing the crown upon her head, said to her: "My child, you have been longer in the service of God, than I have been in the world."

She was taken ill in the choir, and carried thence to the infirmary, ten days before the close of her saintly life.

On the 22nd of April, 1859, Rev. Father Holtzer, the confessor of the monastery, was removed, and on the 6th of May following, Rev. Leopold Petsch, C. SS. R., was appointed to succeed him. A little later on, the news was received of the death of one who had been a great friend of the Carmelites. Bishop Neumann died suddenly at Philadelphia on the 5th of January, 1860, in the odor of sanctity. Archbishop Kenrick preached the sermon at his funeral. The cause of the canonization of Bishop Neumann has been introduced, and he now bears the official title of the Servant of God, John Nepomucene Neumann.

On the 29th of October, 1861, Sister Gabriel of the Immaculate Conception, Ella Boland, was elected prioress. The extraordinary confessor of the monastery at this time, was Rev. F. Ardea, S. J.

On the 8th of February, 1862, Sister Mary of the Incarnation, Catherine Hackett, departed this life. She was fifty years old, and had been twenty-seven years in religion. She was a Lay-Sister.

Sister Mary of the Incarnation left to her Sisters the sweet recollection of her many virtues. She was a simple soul full of the love of God, who prayed almost continually, even spending frequently the greater part of the night in this holy exercise. She was so full of charity that she thought she could never

do enough for the community, and endeavored to study each one's wants so as to give them relief and solace. When she was cook she would try frequently to change the manner of preparing the meals for the community, in order that the Sisters might relish them more. O blessed charity! that renders a religious house a paradise. O delicate virtue of the saints! Father Francis Ribera of the Society of Jesus, one of the earliest biographers of St. Teresa, relates that when it fell to the turn of the Saint to be cook, she would go to the kitchen with joy, asking herself how she should prepare the eggs or fish for the next day or make the soup in a manner different from the usual way. In this Sister Mary tried to follow the example of her Holy Mother.

Moreover, she was a most humble and mortified soul, and seemed almost to have forgotten the wants of the body. For sixteen years she scarcely touched any food but a little bread and tea, and it was her custom to gather the fragments of bread left by the Sisters and soak them in water, in order to prepare them for her own meal.

In February, 1862, she was attacked by pneumonia, but continued with great courage at her work, and did not go to the infirmary until she was no longer able to stand. The physician on his first visit found her very ill, and on the third day there was no longer any hope of her recovery. As the doctor was about to take leave of her in the evening, Sister Mary, who seemed to understand her condition, said to him: "Doctor, do not let me die without the last Sacraments." "No! Sister Mary," he answered, "you shall have them to-morrow." "But, Doctor," she replied, "to-morrow may be too late." Being moved by her supplication, the doctor gave orders to send at once for the priest. The confessor of the convent, Rev. Father Hespelein, arrived about eleven o'clock that night, and found the good Sister in great joy at the prospect of so soon meeting our dear Saviour. She seemed to be almost in an ecstasy, and spoke to the Father of the great happiness that was so soon to be hers. After receiving Holy

Viaticum and Extreme Unction, she entertained herself continually with her divine Spouse, and in the fullness of her joy sang a little hymn that she had always loved, beginning with the words: "Jesus, sweet Jesus, my Treasure divine!"

She lingered till five o'clock in the morning, when she passed away in the full possession of consciousness. Her presentiment had been true, and if the doctor had not yielded to her desire, she would have died without the last Sacraments. "To-morrow" would have been "too late," as she had feared; but it found her, we hope, with the Spouse of her soul, whom she had so ardently longed to see. "For," writes one of the community, "those who knew her best, said they could not think of her enduring pain, but could only picture her as leaving this world to clasp the feet of her Lord with childlike confidence, exclaiming: I have found Him whom my soul loveth and I will not let Him go."

On the 5th of March following the death of Sister Mary of the Incarnation, Barbara Laura, in religion Sister Magdalen of Jesus Crucified, departed this life. She was forty-seven years old, and had been more than twenty-six years in the convent. She had been a sufferer for many years, and finally died of consumption. She was also a Lay-Sister. In the midst of her sufferings, and especially during her last illness, she was remarkable for her conformity to her crucified Redeemer. She had truly merited the name she bore, for ever since the time of her profession she had been nailed to the cross of sickness, and had been afflicted with various painful maladies. Her sufferings she bore in silence and with the greatest patience. For a long time she could not perform her ordinary duties, but she employed her time as much as possible in sewing and in other little works useful to the community. She prayed much and had an ardent love for the Blessed Sacrament. In her last illness she was consumed by a great desire to receive Holy Communion, but it was feared that she could not swallow, and hence she was deprived of this consolation. Sister Magdalen, however, seemed unaware

of this impediment and kept on repeating: "Will they not bring my Jesus to me?"

A short time before her death, the priest, who was about to say Mass in the chapel, came to her bedside to impart the last Absolution. As he was leaving he told her he would say Mass for her, adding: "Your Jesus will soon come to you." A window in the infirmary that looked upon the sanctuary of the church was then opened, and the good Sister lay dying in the presence of the Blessed Sacrament. At the elevation of the Sacred Host, her blessed soul passed away.

The third death in the year 1862 occurred on the 14th of April. The victim this time was Sister Barbara of the Blessed Trinity, Mary Early. She had been nearly fourteen years in religion, and was fifty years old.

Sister Barbara was a sister of Rev. J. Early, S. J., the first rector of Loyola College, Baltimore, who was extraordinary confessor of the monastery at the time his sister entered the religious state. Father Early always remained a warm friend of the Carmelite community. One of the characteristic features of Sister Barbara's life was her love of prayer, to which she gladly gave every spare moment of her time. The duties of the choir were her consolation and delight, and she always strove to impress the novices under her care with a great esteem and love for the Divine Office. She was also animated with a great spirit of charity, and was so fearful lest she might offend by her words, that she was most circumspect in speech, and was never known to say an unkind word of any one. She was animated with the liveliest sentiments of gratitude to God for her vocation to the Order of Carmel. She was also full of compassion for the poor souls in purgatory. During life she had been a constant sufferer, but her last illness, a congestion of the lungs, was but of five days' duration. She received the last Sacraments with sentiments of great devotion.

CHAPTER XXVI.

St. Louis.

A short time before his death, Archbishop Kenrick mentioned to the prioress of the Carmelites in Baltimore that his brother, the Most Rev. Archbishop of St. Louis, had expressed a desire to have a community of Carmelite Sisters in his diocese. He told her to consider the matter, and select the members she would deem suitable for the undertaking. Mother Prioress was deeply impressed by the idea, and highly delighted at the prospect of the new foundation.

But God, who frequently inspires persons with pious projects, the execution of which is entrusted to others, as He inspired David with the idea of building a temple that was to be erected by Solomon, had decreed that Archbishop Kenrick should not put his pious project into execution. It was reserved to another. The never-to-be-forgotten Archbishop of Baltimore, Francis Patrick Kenrick, was suddenly called to his reward during the night of July 6th, 1863. It was the day after the celebrated battle of Gettysburg. The news had affected him deeply, and the sorrows of his country pierced his heart. He retired to rest that night to wake no more; for ere the sun arose on the next day, his blessed soul had taken its flight to a better world. "He has gone, but such men live forever. In the history of the Church of the United States, the page which records the life of Archbishop Kenrick will adorn one of its brightest chapters. His spirit has been breathed into it, his life has been impressed upon it. Centuries could not efface the mark. They will, let us trust, only

develop it in its true character, and above all, in that spirit of true faith which was the distinguishing trait of his life."[1]

After the death of the saintly Archbishop Kenrick, the Mother Prioress, remembering what he had told her concerning the foundation desired by his brother, determined to write to the Archbishop of St. Louis. But not being acquainted with his Grace, after writing the letter, she felt timid about sending it. However, after some wavering between hope and fear, she determined to mail it. She was agreeably surprised when shortly afterwards a letter reached her from the Archbishop containing a very kind answer, and an invitation to come to St. Louis.

His Grace offered his elegant country residence, near Calvary Cemetery, with its farm and vineyard, as a home for the community, until Divine Providence would provide a more conventual residence in the city. The prioress then wrote to Very Rev. Father Coskery, administrator of the diocese, who approved the foundation at once.

On the 29th of September, 1863, with the blessing and written permission of the administrator, the prioress of the Baltimore Carmel and four Sisters left their beloved retreat and Sisters in Baltimore, to found the Carmel of St. Louis. Their names were: Mother Gabriel of the Immaculate Conception, Mother Alberta of St. Alexis, Sister Bernard of St. Teresa, Sister Agnes of the Immaculate Conception, and Sister Mary Catherine, out-Sister. The chaplain of the Baltimore convent, Rev. Father Dougherty, accompanied them.

They arrived in the city of St. Louis, October 1st, 1863, where they were received by His Grace, the Archbishop, who, together with the Rev. Father Dougherty, accompanied them in carriages to their new home, situated at a distance of about three miles from the city. It was a bright afternoon when the pious daughters of St. Teresa arrived at their new abode, and heaven seemed to smile upon them. The beautiful lawn

---

[1] Clarke, *Lives of the Deceased Bishops.*

in front of the dwelling, the choice shrubbery and flowers added many charms to the lovely and quiet spot that was to be their future abode. Thanks to the thoughtful kindness of His Grace, many preparations had been made for the comfort of the Sisters. A large bell had been hung in the belfry and an altar prepared for the celebration of the Holy Sacrifice. The next morning, October 2nd, Feast of the Guardian Angels, His Grace celebrated the first Mass in the convent, and the Blessed Sacrament was placed in the tabernacle.

A few days later, on the 5th, the Sisters proceeded to the elections. Mother Mary Gabriel was chosen prioress, and Mother M. Alberta sub-prioress and second clavary. Sister M. Agnes became first clavary, and Sister M. Bernard third.

Thus was established the second monastery of discalced Carmelites in the United States. Here, as elsewhere, the daughters of the great Teresa had to experience that Carmel is founded on privations and sufferings. The winter months of 1863–64 were noted for their extraordinary severity. The members of the new community being in a strange place and unaccustomed to found monasteries, had not thought of the proper means of providing against the severity of the weather. However, thanks to Divine Providence, the health of no one was seriously injured, only a Sister's nose was frozen on a very cold night. The Archbishop was constant in his kindness and generously provided for all their needs.

In the month of May, 1864, death deprived the Sisters of their chaplain and confessor, the Rev. Father Saulnier. The Archbishop himself became then their chaplain for eighteen months and their confessor for nearly three years.

The community spent fifteen years at this quiet country home. Its solitude was admirably adapted to the purpose for which it was now employed, and was all that the heart of a Carmelite could desire. Hidden behind Calvary Cemetery, with no public road leading to it, it was far more secluded than many convents in the city, with their walls of enclosure. The young prioress used to say, that if nothing else ever came

of the foundation but the quiet seclusion enjoyed at Calvary farm, she would be ever grateful to God for bringing her to the West, and think herself well repaid for the trials and difficulties of the undertaking.

During those years of quiet country life, the little community had also its trials and struggles as well as its consolations. The Sisters succeeded badly with the agricultural portion of their establishment, unaccustomed as they were to the management of farms and vineyards, and depending greatly on the men hired to do the work. They undertook the making of artificial flowers, plain sewing and other work of this kind for their support, but having few acquaintances in the neighborhood or in the city, they were not very successful in their efforts. Very few persons seemed to care to make the acquaintance of the poor praying women who lived out beyond Calvary Cemetery. Some, who afterwards became the warmest friends of the Carmelites, had at that period little regard for them, and looked upon the establishment of a Carmelite convent in the city of St. Louis as a very foolish undertaking. People considered them as useless, on account of their not being engaged in any active pursuit. It is a fact that many, even very good people, do not recognize the usefulness of the contemplative orders. It is because they do not sufficiently realize the great efficacy and importance of prayer; nor do they perceive that the greatest and most perfect activity of man is intellectual activity, and that intellectual activity reaches its highest degree in the contemplation of the highest Object, the Supreme Being, God. The many oppositions that the good religious experienced, necessarily fell hard upon them, and at times they became so discouraged as to speak of abandoning the foundation. But the Mother, who wrote the first letter to St. Louis to obtain the foundation, never doubted its success. She was confident that it was the work of God, and used often to say: "Blessed are they who trust in Jesus."

It is the custom of the Carmelites to compose pious verses and sing them for the edification of the community before the

manger or elsewhere. During this period of discouragement and struggle, when they seemed to be forsaken by everyone, except the Archbishop, one of the Sisters wrote the following verses :

O Jesus! Forsaken!
Thou dost tread the press alone,
And of all who shared Thy triumphs
In Thy sorrow Thou hast none!
Where are now the friends that cheered Thee
With their acclamations loud?
None alas! to share thy anguish,
None of all that heartless crowd.

O Jesus! I love Thee!
All forsaken, Thou art mine,
Thus may all the world forsake me
If I be but wholly Thine.
And if Thou, too, wilt forsake me,
For a time Thy face wilt hide,
Still in darkness may I love Thee,
And in patience there abide!

O Jesus! Forsaken!
Come in sorrow thus to me,
How sweet by all forgotten,
On the cross to dwell with Thee!
Here this heart will learn to love Thee
With a love most true and pure,
Here bereft of all it cherished,
Thou its every wound wilt cure.

The good Sisters in their solitude and abandonment sought thus consolation at its true source, and undoubtedly they found it.

There was no death and very little sickness of a serious nature during their stay at Calvary farm.

CHAPTER XXVII.

Archbishop Spalding.

The office of prioress had been left vacant by the departure of Mother Gabriel, and it was consequently necessary to hold another election before the regular time. Sister Antonia of the Purification, Catherine Lynch, who had been sub-prioress, was elected to fill the office of prioress.

The reader probably remembers Sister Isabella of the Angels, Olivia Neale, who, in the year 1839, had innocently been the cause of such a great disturbance in the city of Baltimore. She had been removed to Mount Hope Asylum, and there she had spent the remaining years of her life. Before death she had a return of reason, which gave her the happiness of receiving the last Sacraments, and she peacefully breathed forth her soul on the 8th of May, 1864, in the 61st year of her age and the 43rd after her religious profession. Her remains were carried to the Carmelite convent, and she was once more among her Sisters, whom she had always loved and to whom she had begged to be taken back.

Nearly twenty-five years had passed away since the day when Sister Isabella attracted for herself and the community such universal, but undesirable attention. Times had greatly changed since those days of religious intolerance. Now the obsequies were held of the poor afflicted Sister, whose trials were at an end, on the very spot where the troubles had occurred, and in the convent which she had left, so many years before, amidst the tumult of an excited mob.

The case of Sister Isabella is one of those in which we must bow before the mysterious decrees of an all-wise Providence, waiting patiently until the veil shall be uplifted, and God's designs shall be made known.

The confessor of the monastery at this period was Rev. George Ruland, C. SS. R., who had been appointed to that office on February 24th, 1864. The extraordinary confessor was Father Ciampi, S. J.

The successor of Archbishop Kenrick in the See of Baltimore was Archbishop Spalding; he took possession of his diocese on the 31st of July, 1864. Martin John Spalding was a Kentuckian by birth. His ancestors were amongst the early settlers of Maryland, but the family emigrated to Kentucky in 1790. He was born at Rolling Fork, Ky., on the 23rd of May, 1810. Having in 1826 resolved to devote himself to the ministry, he entered the Seminary at Bardstown. Four years later, Bishop Flaget determined to send him to Rome, where he completed his studies at the Propaganda. He was ordained priest on August 13th, 1834, by Cardinal Pedicini, and in the same year returned home. He labored zealously in Kentucky, under the venerable Bishop Flaget, and in 1844 was appointed his vicar-general.

Four years later he became Bishop of Lengone, *in partibus*, and coadjutor of Bishop Flaget, by whom he was consecrated on September 11th, 1848. Upon the death of the last-named prelate, in 1850, Bishop Spalding became Bishop of Louisville, Kentucky, where he labored with untiring zeal, particularly during the trying period of the first years of the great civil war. He succeeded Archbishop Kenrick in the See of Baltimore, and took possession of his new diocese on July 31st, 1864.

On the 8th of September of the same year he paid a visit to the Carmelites, by whom he was solemnly received. Fathers Ruland and Ciampi, the ordinary and extraordinary confessors of the monastery, were both present on the occasion.

On the 2nd of August, 1865, Rev. Father Ruland was removed from Baltimore, and on the same day Rev. Michael Müller, C. SS. R., rector of St. Alphonsus' Church, was appointed confessor of the community.

In 1866 the Carmelites mourned the death of their old friend, Bishop Fitzpatrick, of Boston. He expired on February 13th, of that year. His successor in the See of Boston was Most Rev. John Joseph Williams, the present Archbishop.

The year 1866 was an important one in the history, not only of the diocese of Baltimore, but of the whole Church in the United States, for it was the year of the second plenary council, which opened at Baltimore on Sunday, October 7th, 1866. Seven Archbishops, thirty-eight Bishops, three mitred Abbots and more than one hundred and twenty theologians were present. The Carmelites were especially interested in one of its decrees, hence we will speak at length on this subject.

CHAPTER XXVIII.

The Vows of the Carmelites.

A vow is a deliberate and voluntary promise of a greater good made to God.[1] This is the common definition of a vow given by theologians. Such a vow can be made either by a private individual, or by an individual in so far as he is a member of a religious community. From time almost immemorial, it has been a custom in the Church of God that some people bind themselves by vows in religious orders or congregations. In fact the essence of the religious life consists in the taking of the three perpetual vows of poverty, chastity and obedience, or at least of obedience, in which chastity and poverty are implied, as among the Carthusians for instance. But theologians distinguish two kinds of vows that are taken in religion: the solemn and the simple vow. The solemn vow, according to the unanimous opinion of canonists, is that which, according to ecclesiastical institution, is received by the Church in such a manner that it creates an indissoluble bond of union between the religious that takes it and the order in which it is taken; a union that can be dissolved only by the Sovereign Pontiff for very grave reasons. Moreover, the solemn vow renders certain acts opposed to the perfection of the religious state not only illicit, but also invalid. Thus, for instance, it makes the religious incapable of possessing private property or contracting marriage. The simple vow, on the contrary, renders such acts merely illicit, but not invalid, and,

[1] Ferraris.

moreover, can more easily be dispensed in. The simple vows suffice to constitute the essence of the religious state. This is evident from the Constitution of Gregory XIII, *Quanto fructuosius.*[1] Solemn vows are taken in most of the older orders, such as of the Benedictines, Dominicans, Franciscans, Carmelites and others, and by the professed Fathers of the Society of Jesus.

Not only the Carmelite monks, but also the nuns take solemn vows, except in those countries where the Holy See has declared that their vows are simple, as was done for France. In the United States, as we have seen from the petition addressed to Rome by Archbishop Kenrick in 1853, the vows taken by the Carmelites in Baltimore were always considered solemn.

A doubt had existed in the minds of some Bishops as to whether the vows of certain nuns in America were simple or solemn, and in case they were solemn, whether it would not be better, considering the present circumstances, that in future all religious women should be allowed to take simple vows. As there was great diversity of opinion, it was agreed to submit the matter to the decision of the Holy See. The authorities at Rome having carefully examined this matter, a decree of the Sacred Congregation of Bishops and Regulars of September 3rd, 1864, was transmitted to the Archbishop of Baltimore. At the Second Plenary Council this subject was discussed in the fourth public Congregation held on Wednesday, October 17th, 1866, and extracts from the decree above mentioned read with the decrees of the Council in the fourth and last solemn session, held on Sunday, the 21st of October. Among other things it was declared that vows made by nuns in monasteries that already existed were simple, except they had obtained a rescript from the Holy See, allowing them to make solemn vows, as was the case with five monasteries of the Order of the Visitation. Moreover, it was decreed that

[1] *Cf.* Huguenin, *Expositio method., Juris Canonici, No.* 537, *etc.*

henceforth the vows taken in monasteries that would be erected in the future, should be simple.[1]

Some one having stated that a rescript allowing the Carmelite nuns in the United States to take solemn vows existed in the archives of the diocese of Baltimore, the archives were searched, but no such rescript could be found. Consequently the vows of our Carmelites have, since the Second Plenary Council, been considered simple.

But the question may be asked whether, at least, the vows of those nuns who were professed before the decree was given are solemn. Here we premise that it has been a disputed question whether in the foundation of a monastery of nuns the sanction of the Holy See is required for the validity of the solemn profession, some have asserted that it is not strictly required, but that the permission of the diocesan authorities suffices.[2] As regards the Carmelites of Baltimore a rescript of the Holy See had been given at a remote period in which their monastery in Charles County was sanctioned. Upon their removal to Baltimore, this approbation was confirmed in a rescript of the 21st of December, 1830.

Moreover, we must remark that there has been a doubt whether the papal enclosure, *clausura papalis*, is essential to the solemn profession. By papal enclosure is meant that in which the Bishops can dispense only in cases mentioned in papal constitutions, or in cases similar to those mentioned. It may be considered probable that the papal enclosure is not essentially required for the solemn vows, but that the Episcopal enclosure is sufficient.[3] Have the Carmelites always observed enclosure? Considering the nature of the *clausura*, and the history of the Carmelites, we answer: yes. The essence of religious enclosure consists in this, that the nuns cannot leave the monastery without lawful dispensation, nor admit strangers within the enclosure without lawful permission.

---

[1] *Acta S. Sedis.* I, p. 708.
[2] *Acta S. Sedis., loc. cit.* Craisson II, No. 2541.
[3] *Acta S. Sedis.* II, p. 735.

That such has been the enclosure of the Carmelites from the establishment of their monastery in Charles County up to the present time, no one can deny.

Add to this that the vows of the Carmelites were always considered solemn, as is evident from the petition addressed by Archbishop Kenrick to the Holy See in 1853. Moreover, the consultor of the Congregation of Bishops and Regulars was of the opinion that the vows of nuns in the United States belonging to orders approved by the Holy See, of which the members take solemn vows, were also solemn. In the answers given by the Congregation on September 1st, 1864, it would not decide the matter for want of the necessary *data*. On the following day, September 2nd, a decision was given by Pius IX, as follows:

"*Vota, quae emittuntur ab aliis monialibus in monasteriis jam erectis simplicia sint, excepto casu, quo obtinuerint a S. Sede Rescriptum ad emittenda vota solemnia.*[1]

"The vows that are taken by other nuns in monasteries already erected must be simple, except the case, in which they may have obtained a Rescript to take solemn vows."

It appears evident from this that there is here only a question of the future, and that this decision by no means touches the past, and consequently, although it is certain that the vows of those Sisters professed since 1864 are simple, it would appear to us from the foregoing that those who were professed before 1864 are bound by solemn vows.

A decree of the Congregation of Bishops and Regulars has, however, settled this matter, so that the vows of the Carmelites are to be considered as merely simple. This decree was obtained in the following manner: doubts still existing in the minds of some with regard to the solemnity of the vows of the Carmelites of Baltimore, Most Rev. Archbishop Gibbons, in the year 1883, applied to the Holy See for a final decision. The following answer was sent to His Grace by Cardinal Simeoni:

---

[1] In the Decrees of the Second Plenary Council we read: "*Vota . . . esse simplicia.*

"The Sacred Congregation of the Most Eminent and Reverend Cardinals of the Holy Roman Church placed over the affairs and consultations of Bishops and Regulars, having carefully weighed everything in the proposed doubt, have judged that an answer be given as they now give: As it is not certain that the monastery in question obtained, at its erection, from the Apostolic See a rescript for the taking of solemn vows; therefore, according to the existing discipline of the Church, solemn vows could not be taken in it.

"Furthermore, His Holiness, to whom an account was given in an audience of April 27th of the present year by the undersigned secretary of this same Congregation, granted in the case of the professed of simple vows, that they might use and enjoy all and every one of the graces and spiritual favors which the professed of solemn vows of the same order lawfully use and enjoy in Rome.

J. Card. Ferrieri,
Praef."

For the consolation, however, of those whose vows are only simple, let us remind them that before God they are just as much religious as if their vows were solemn. Moreover, they in like manner belong to the Order of Carmel, they are really discalced Carmelites of the Reform of St. Teresa, sharing in all the privileges of the Order, as is evident from a letter written by the Very Reverend Father Dominic of St. Joseph, General of the Discalced Carmelites at Rome, to the mother prioress of a Carmelite monastery.

After the French revolution, the Carmelite nuns in France remained under the jurisdiction of their respective ordinaries. Several of their monasteries having applied to the Holy See to obtain the favor of a canonical erection, it was granted to them, and they hereby received and acknowledged the rules and constitutions of the Congregation of Italy, the only constitutions that had been approved by the Holy See. Notwithstanding this privilege, the monasteries remained under

the jurisdiction of the Bishops. But with the rules of the Order and Canonical Institution, they really belong to the Order and are a portion of the Congregation of Italy. We here insert a translation of the letter mentioned above:

ROME, *September* 19, 1869.

PAX CHRISTI! J. M. J.

Very Reverend Mother Prioress,

Having obtained for your community the privilege of conforming with the Discalced Carmelites of our Congregation in the constitutions, ceremonial, etc., being canonically established and, although of simple vows, made partakers of all the graces and privileges of the monasteries with solemn vows, you may become members of the Congregation, like the monasteries of our Sisters at Rome, who are under the jurisdiction of the ordinary. Of five monasteries of Discalced Carmelites in Rome, two are not under the jurisdiction of the Order. Hence, although you have only taken simple vows, you are in the same position as those two monasteries. I thus acknowledge you as daughters of our Congregation, as I do the religious of the two monasteries just mentioned, and others, as well in Italy as elsewhere, who are in their position.

I pray you to present my respectful homage to His Lordship the Bishop, your legitimate superior. Act always in union with His Lordship and the Holy See, and God will bless you. Assure your daughters that I also consider them my children in Jesus Christ. I recommend myself to their prayers and I bless you all.

I recommend myself especially to your prayers and remain in the Sacred Hearts of Jesus, Mary and Joseph.

Your Reverence's humble servant in Jesus Christ,

FR. DOMINIC OF SAINT JOSEPH,

Preposito General.

Another general of the Order, Rev. Father Luke of St. John of the Cross, having been consulted, wrote in the same spirit to the Sisters of the Carmelite Convent at St. Louis, Missouri:

"At Rome we have five convents of Discalced Carmelites: three under the jurisdiction of the Superiors of the Order, and two under the jurisdiction of the Cardinal-Vicar, who is the Bishop of Rome delegated by the Pope to administer in his name. Now, the two convents of our Sisters, which are not

under the jurisdiction of the General, are composed of *true Carmelites*, true daughters of St. Teresa, our Mother, having the same rules, the same duties, the same graces and privileges as the three other convents which are under the jurisdiction of the General and Provincial. It is the same for the convents of America, France, Belgium, etc., which by the disposition of the Holy See are under the jurisdiction of their respective Bishops. Have, therefore, no inquietude on this point. The Holy See, which approved your Constitutions, has authority to derogate from them in some points when it judges proper. Observe well your laws, for the love of God, and be assured that these laws are calculated to render you holy, and to make you gain a beautiful place in heaven, where St. Teresa will welcome you as her genuine daughters; she who on earth willed nothing else than what the Holy Catholic Church willed. Your Bishop being, by the will of the Church, your Superior, it is to him you must have recourse in all cases where your laws direct you to the General or Provincial. If, in practice, the General replies to some of your questions, this can only be by way of information regarding what is practiced in the Order, and its manner of interpreting certain points of the law subject to some doubt, but never as having authority over you.

"As to the Apostolical Constitutions, those which are general oblige throughout the entire world; your own Constitutions of the Order have an authority equal to the Apostolical Constitutions, since they are approved by the Holy See. Therefore, all the Constitutions emanating from the Holy See must be observed equally and with the same respect. If, in certain points, one Constitution is contrary to another, it is always the most recent which makes the law in these points. Your Constitutions place you under the jurisdiction of the General, etc.; but as, by a more recent ordinance, the Holy See wills that you should be under the jurisdiction of your Bishop, this point of your Constitution is modified, and the General has no authority over you."

As regards the rules and constitutions of the Italian congregation, mentioned in the letter of Father Dominic of St. Joseph, it is well to know that the Sisters applied to Sixtus V for the confirmation of their constitutions which had been approved by the Chapter of Alcala, during the lifetime of St. Teresa. Sixtus V, by Brief, June 5th, 1590, confirmed these constitutions with some modifications and additions. Gregory XIV afterwards modified the Brief of Sixtus V, and the constitutions were finally approved by Urban VIII in 1630, for the religious women of the Congregation of Italy.

The English Carmelites of Antwerp had been founded in 1619, under the obedience of the General of the Order, but in 1623 a Brief of Gregory XV transferred them to the jurisdiction of the Bishop, guaranteeing to them, at the same time, the full enjoyment of all the graces, indulgences, Indult and privileges granted to those under the authority of the general. The Sisters observed thenceforward the constitutions of St. Teresa, as they had been approved by the Chapter of Alcala in 1581, without the subsequent statutes of Gregory XIV.

The foundresses of the American Carmel introduced the same constitutions into their monastery of Charles County, and they were observed until the year 1862, when, by the advice and with the approbation of Archbishop Kenrick, they adopted the constitutions as approved for the Italian Congregation of the Order. These latter constitutions forbade the reëlection of prioresses, whilst the former allowed it. This explains the frequent reëlections prior to the year 1862.

All the Carmelite convents approved by the Holy See, with the exception of a certain number in France and England, observe, at the present day, the rules and constitutions of the Congregation of Italy, for the Congregation of Spain has no longer a separate existence, but has been united to the Italian Congregation and is under the jurisdiction of the Preposito-General at Rome. Those Carmelite nuns who are

subject to the diocesan authorities are, nevertheless, in relation with the body of the Order, and, with the permission of their Ecclesiastical Superiors, frequently consult the Superiors of the Order on certain obscure points of the rules and constitutions.

CHAPTER XXIX.

Death of Sisters Ambrosia and Stanislaus.

On June 21st, 1866, Sister Angela of the Presentation Mary Josephine Dyer, made her profession.

About this time Rev. J. Early, S. J., was again appointed Extraordinary Confessor of the Monastery. On November 21st, Sister Ignatius, of the Greater Glory of God (Amelia K. Bauduy), was elected Prioress.

In October, 1867, the Golden Jubilee of three of the Sisters was celebrated. These three aged religious who had borne the heat of the day in the service of their Divine Master, were Mother Teresa of Jesus, Juliana Sewall, Sister Ambrosia of the Heart of Mary, Catherine Jamison, and Sister Stanislaus of the Infant Jesus, Mary Smith. The three were not only related to each other by the ties of religion, but also by blood: Sisters Ambrosia and Stanislaus were first cousins, but were more like sisters, as they had been brought up together. They were baptised on the same day, made their first confession and communion at the same time, entered Religion and were professed together, and lived to celebrate their jubilee together.

On the day appointed for the ceremony, Thursday, October 28th, Archbishop Spalding, accompanied by Rt. Rev. R. Whelan, Bishop of Wheeling, and a number of priests, entered the enclosure and crowned the three Sisters. Amongst the clergymen present on the occasion were Rev. Fathers A. S. Elder, H. Myers, J. M. Lancaster, of Louisville, Kentucky, J. Early, S. J., W. H. Clarke, S. J., J. Wirth, C. SS. R., L.

Holzer, C. SS. R., C. W. Rathke, C. SS. R., J. Dougherty, and E. D. Lyman.

The ceremony opened with a procession, during which the nuns chanted one of the psalms. The recreation room had been tastefully decorated with evergreens, flowers and lights, and at one end, on an elevated platform, three arches had been erected over three seats, to which the Mother Prioress conducted the Sisters who were celebrating their jubilee. The Archbishop then placed beautiful crowns of white flowers on their heads, gave to each a lighted candle and a staff crowned with lilies, and addressed to them an explanation of the ceremony. At the termination of the Archbishop's remarks, the nuns sang three hymns composed for the occasion, at the conclusion of each of which, the Mother Prioress presented a copy of it to the Sister in whose honor it had been written.[1]

In congratulating the Sisters on their great happiness, the Archbishop alluded to the austerity of Carmel. "We in the world," he said, "take such great care of our health, that we kill ourselves with our care, whilst these good sisters who forget themselves and practice much penance, live to a great age." He then turned to Bishop Whelan, saying, that as he was a very spiritual man, it was proper for him to deliver a discourse to the Sisters. The Bishop accepted the invitation, and, taking his text from the inscription on one of the scrolls used in the decoration of the room: "What shall I render to the Lord? etc.," spoke on religious vocation and its great privileges. He also alluded to the vast change that had taken place in the condition of the Church in the United States during the fifty years that the three Sisters had been members of the Carmelite Community. The solemnity was terminated by the chanting of the *Te Deum*.

A few months after the happy event we have just related, Sister Catherine of St. Elias, Eliza Flanigan, made her profession on May 16th, 1868. She was in her 29th year. Her

[1] Baltimore *Sun* and the *Catholic Mirror*.

parents were Michael Flanigan and Bridget Mathews, daughter of Hugh Mathews. Sister Catherine was born in Pittsburg, Pennsylvania, on November 22, 1839.

On October 29th, 1868, Sister Baptist of the Incarnation, Helen Riordan, departed this life in the 33d year of her age, and the tenth since her entrance into religion.

Sister Baptist was a holy and upright soul, and seemed to have no other end in view save the glory of God. Her generous nature, to the impulse of which she showed herself obedient, prompted her to give herself with great earnestness to the service of God. She was animated by the spirit of prayer and was far advanced in the interior life, and was to all a model of silence and recollection. She was also conspicuous by her love for mortification and penance, and by her spirit of poverty. These virtues were crowned by the queen of virtues, charity, which shone forth in her constant striving to render service to her Sisters.

Her death was so sudden that she could not receive the Last Sacraments; she had, however, been to Holy Communion on the previous day. Before retiring to rest she had prepared the vestments for the celebration of the Holy Sacrifice of the Mass on the following morning, but instead of assisting at it, and receiving Holy Communion, as she had expected, her corpse lay before the altar at that hour, and the Holy Mass was offered for the repose of her soul.

On November 10th, Rev. Thomas Foley, D. D., was appointed Superior of the Carmelite monastery, and on the same day Rev. Joseph Wirth, C. SS. R., became the ordinary confessor.

On July 27th, 1869, Sister Beatrix of the Holy Spirit, Camilla J. Magers, and Sister Raphael of Divine Providence, Louisa A. Keating, made their profession.

On the 15th of August, of the same year, the Forty Hours' Devotion was, for the first time, celebrated in the Carmelite chapel.

The jubilee-celebration of October, 1867, when three of the Sisters had the happiness of reaching the fiftieth anniversary

of their profession-day, was still fresh in the memory of the little Carmelite community, and its three venerable members were still alive. But it was time for one of them to rest from her labors. However dear a friend may be to us, the day of parting must finally arrive. When sickness or old age has entered into the life of that friend, with anguish of heart we behold the end approaching; whilst, at the same time, we try to make ourselves believe that death is farther off, for we love not to dwell on thoughts of sorrow. But finally, and ofttimes suddenly, the last scene is enacted, the curtain falls, and all is over. The Carmelites had possessed their three aged Sisters for more than half a century; but there is a limit to life, and they were soon to be summoned from time to eternity. The first one to hear the call of the heavenly Bridegroom was Sister Ambrosia of the Heart of Mary.

From her entrance into the convent, she had given herself generously to the religious life, although she felt its austerities most keenly. In winter the Sisters were often obliged to break the ice in the morning in the wash-room, and once she was overheard saying: "O my God, you know that only for you could I endure this." The cross of sickness was laid upon her early in her religious life, nor was she, until her death, ever without physical suffering. This rendered her very compassionate towards the sick, and during the many years she held the office of infirmarian, she was noted for her tenderness and charity. This spirit of compassion towards the sick is one of the most precious pearls in a religious community, and ought to be treasured by all, but particularly by the Superior, as the apple of her eye, whilst the neglect of it may render her very guilty before God. It is not enough merely to limit one's self to strict duty, for the sick require pity and compassion; they need sympathy even more than medicine.

This tender sympathy for the sick was possessed by Sister Ambrosia. No one ever went to her in suffering or sorrow, who did not go away consoled. To a Sister, who it was

thought had symptoms of cancer, she said: "Think of all the sufferings you will have to endure, and offer them up beforehand for all those to whom our Lord wishes them to be applied. In the hour of suffering it is difficult to think of this offering, and many opportunities of glorifying God and gaining merit may be lost." She used to say: "It is not sickness that makes the cross, but the pains and trials that come in consequence of it. And yet all these must be borne with patience and resignation for the love of God." Her spirit of prayer and recollection was very great, and everything seemed to raise her heart to God, the Source of all good. If she beheld anything beautiful, it at once reminded her of the infinite Beauty of God. Verses of the Psalms and texts of Sacred Scripture were frequently on her lips. On meeting the novices, she would often repeat these words of the Apocalypse: "Hold fast that which thou hast, that no man take thy crown" (III. 11), or something similar that she thought suitable for them. But this would be said in such a sweet and gracious manner, that whilst it edified them, it always consoled and dilated their hearts.

This good Sister was also animated by a great zeal for the house of God, and everything appertaining to the divine worship. For several years she held the office of sub-prioress, whose principal duty it is to attend to the recitation of the Divine Office, and to see that all religious functions are performed with proper decorum and reverence. She was most faithful in the discharge of these duties, and by her religious gravity and recollected manner impressed all with a sense of the presence of God, and with a great esteem and love for the duties of the choir. As mistress of novices she was full of zeal and charity for the young souls entrusted to her care, and trained them admirably in the true spirit of their vocation. She always retained a special love for the novices, even after she had grown old and infirm, and unable to perform any regular duties. She always had a kind and encouraging word for them, and would seek opportunities to afford them some

relief; but above all she would try to promote their spiritual welfare by her counsels and exhortations.

The solitude prescribed by the rule was a great source of happiness to her. She had a holy horror of the spirit of the world, and feared lest it might make its way into the cloister; hence her visits to the parlor were always few and short, even when there was question of those who were near and dear to her. This, however, did not prevent her from being kind and affable to all whom she met, so that none were offended, but on the contrary rather impressed and edified by her religious reserve.

She possessed a joyous and cheerful disposition, and her ready wit and humor often enlivened the community. The following anecdote is an instance of this. The winter of 1856 was an exceptionally severe one, and the Sisters suffered greatly, as they had no fire except the little foot-stoves or pans of coals kept in their cells. During the month of February the feasts of many Carmelite saints occur, and as Sister Ambrosia, whose duty it was to announce each morning to the community the office for the following day, read these saints out day after day, she, one morning, in her droll way exclaimed: "Another Saint of our Order! I think they must have all died of cold!" This called forth a burst of laughter from the Sisters, and cheered them in their suffering. In her frequent and severe illness Sister Ambrosia was attended by the faithful friend and physician of the Carmelites, Dr. Ferdinand Chatard, who had a great esteem for her. She had often been at the point of death, and had unexpectedly recovered. Alluding to this, on one occasion, she greatly amused the doctor by accounting for the proverbial longevity of the Carmelites, in the following way: "I think, doctor," she said, "that a Carmelite's soul gets crosswise in her body, and finds it difficult to get out." The doctor never forgot this jocose remark and frequently repeated it to others.

In her last illness, which continued several months, she begged to have the novices, to whom she was always greatly

attached, to pray at her bedside, and every evening they would gather around her and recite the rosary. About two months before her death her tongue became paralyzed, so that she could no longer speak intelligibly; but she retained consciousness to the last, and gave great edification to the community by her patience and resignation to the holy will of God.

Finally the supreme and inevitable moment arrived. She had the happiness of receiving the last rites of Holy Mother Church, and on September 18th, 1869, her long life of suffering was terminated by a happy death. She was sixty-nine years and seven months old, and was in the 52nd year of her religious life.

A short time after the death of Sister Ambrosia, Margaret Cassin, in religion Magdalen of St. Joseph, made her profession, namely on October 26th, 1869.

On the 22nd of November, 1869, Mother Antonia of the Purification, Catherine Lynch, was elected prioress.

On the 17th of October of the following year, Rev. John Dougherty, chancellor of the archdiocese, was appointed superior, and Rev. Father Sourin, S. J., extraordinary confessor of the community.

In the beginning of the year 1871, Sister Stanislaus of the Infant Jesus, whose name has frequently been mentioned during the course of this history, was summoned to a better world. She was in her 71st year, and had been more than fifty years in religion.

Sister Stanislaus had, through life, been remarkable for her sweet and gentle disposition, her quiet unobtrusive manners and her kind and thoughtful charity. She was sometimes called by Bishop Fenwick, "the little mouse." In allusion to this name he once wrote for her in verse an allegorical history of a mouse, to which a spiritual meaning was attached.

Early in her religious life she had the misfortune to break one of her ribs in the performance of an act of charity. One of the Sisters was throwing out the snow that had drifted into the house, and Sister Stanny, as she was generally called, in

her eager efforts to assist her, lost her balance and fell in such a way as to break one of her ribs. She felt pain, but said so little about it that the accident was not considered serious. Consequently she received no special treatment, and it was only in after years that the extent of the injury was discovered.

Sister Stanislaus had a tender, delicate conscience, and such a lowly opinion of herself, that she often needed the encouragement of her spiritual directors. One of these, Rev. Father J. A. Coombs, S. J., wrote to her in the year 1829: "As you are so fond of being called child, and consequently of having a father, I have sent you a few lines addressed to 'Our Father in heaven:'"

Art Thou my Father?
Then no more my sins shall tempt me to despair,
My Father pities and forgives and hears a child's repenting prayer.

Art Thou my Father?
Then let me strive with all my power to do Thy Holy Will,
To make Thy service all my care and all Thy wise commands fulfil.

Art Thou my Father?
Then I know when pain or want, or griefs oppress,
They come but from a Father's hand, who wounds to heal, afflicts to bless.

Art Thou my Father?
Then in doubt and darkness, when I grope my way,
Thy light shall shine upon my darkness and make my darkness like Thy day.

Art Thou my Father?
Then no more tremble, my soul, at death's alarms,
He comes a messenger of love to bear me to a Father's arms. Amen.

Pray for J. A. C., January 10th, 1829.

Sister Stanislaus was gifted with an affectionate heart, that prompted her to love her Sisters tenderly and try to render all happy. She was always deeply interested in the spiritual and temporal welfare of the community. She had a great respect and love for the ancient traditions of the Order and the community, and did all in her power to preserve the

reminiscences of the early days of the foundation, in order to transmit them to posterity.

She taught in the school during twenty years, and by her gentle and kindly spirit completely won the hearts of her young pupils, so that she was enabled to exercise over them a great influence for good. She inculcated the spirit of union and charity amongst them, and was wont to tell them, that in after years they would gladly recall their early association at Mount Carmel.

The community is accustomed daily to invoke the intercession of St. Barbara, in order to be protected against fire. It happened, during the month of May, that the children belonging to the class of Sister Stanislaus had performed their devotions to Our Lady at the little altar in the schoolroom; the lights had been extinguished, the room closed and all had gone away, leaving everything apparently in good order. The next morning, when the room was opened, marks of fire were discovered; the muslin curtain that had hung at the window was entirely consumed, the broom that had stood near it was burned to the handle, but the fire had gone out of itself, without causing any further damage. The Sisters attributed this to the intercession of St. Barbara, to whom they had a great devotion. The cause of the fire was supposed to have been a spark from one of the candles.

Sister Stanislaus was noted for her extreme fidelity, not only to the smallest detail of the rule and constitutions, but also to all her little private devotions, which she never omitted. This fidelity must have required great courage and the practise of constant mortification, considering that she labored under several infirmities that caused her great suffering.

On three different occasions she had fallen and broken the knee-cap, so that she was quite lame and walked with difficulty; yet far from seeking dispensations on this account, she faithfully fulfilled the office of Sub-prioress, which she held for many years, and that of keeper of the clothing. The

clothing-room was situated in the garret, and consequently she was much fatigued in going up and down the stairs; but notwithstanding this, she was always ready and eager to oblige, and the Sisters who needed her were always sure, at whatever time of the day they applied to her, to be met with an affectionate smile.

Many little incidents are related of the unexpected and opportune manner, in which she would come to the relief of her Sisters. One is worthy of note. A sister having gone late one night to the infirmary, which was separated from the main building, the one in charge, supposing that all the religious were in their cells, locked the door and retired. What was the dismay of the poor Sister when, having accomplished her errand, and wishing to return to her cell, she found the door fastened. Frightened at the thought of having to pass the night outside and alone, she knelt down to ask the assistance of Our Blessed Lady, when suddenly she heard someone approaching. The door was unlocked and Sister Stanislaus stood before her. Why she had come, she could not tell, except that she had felt a strong impulse to do so, and had fortunately followed the inspiration.

She was also remarkable for her obedience and childlike docility to superiors. They were always assured of her perfect submission and of her ready coöperation with them on all occasions. Her humility and patience under divers trials was most edifying.

Her death was caused by pneumonia, which she had contracted while attending to some of the duties of her office. Although her sickness was short, yet she received the Last Sacraments in full consciousness, and died a most edifying death, leaving her memory in benediction, and the community perfumed by the sweet odor of her virtues.

In July, of the same year, Rev. Father Roesch, C. SS. R., was appointed ordinary confessor of the monastery.

In the beginning of the year 1872, a shadow was cast over the diocese of Baltimore, and also wrapt the Carmelite monas-

tery in gloom. The health of Archbishop Spalding had, for some time, been greatly impaired. Towards the end of 1871, on his return from New York, whither he had gone to attend a meeting of bishops, he caught a cold, which developed into acute bronchitis. After suffering extreme pains for six weeks, he calmly expired on February 7th, 1872.[1] "His works and his services," says Clarke in his *Lives of the Bishops*, "are destined to fill some of the brightest and most honorable pages of the history of the Catholic Church in the United States."

In Archbishop Spalding the Carmelite Sisters lost a devoted father, who, like his illustrious predecessors, had always taken a great interest in the daughters of St. Teresa.

[1] Clarke, Vol. III.

CHAPTER XXX.

Removal from Aisquith St.—Mother Teresa's Death.

After the death of Archbishop Spalding, Rev. John Dougherty became administrator of the diocese. While he had this office the Carmelites bought a lot for a new convent. The purchase was concluded on Saturday evening, March 9th, 1872, and on the 1st of May following, it was given into their possession. On the 21st of July, 1872, the corner-stone of the present convent, situated at the corner of Biddle and Caroline streets, was laid by Dr. Lynch, Bishop of Charleston, S. C., in the presence of the administrator of the diocese. There were also present Rev. Father Patrick of the Cross, a Discalced Carmelite friar from Dublin, several other priests and a great concourse of people.

The inscription on the corner-stone was as follows:

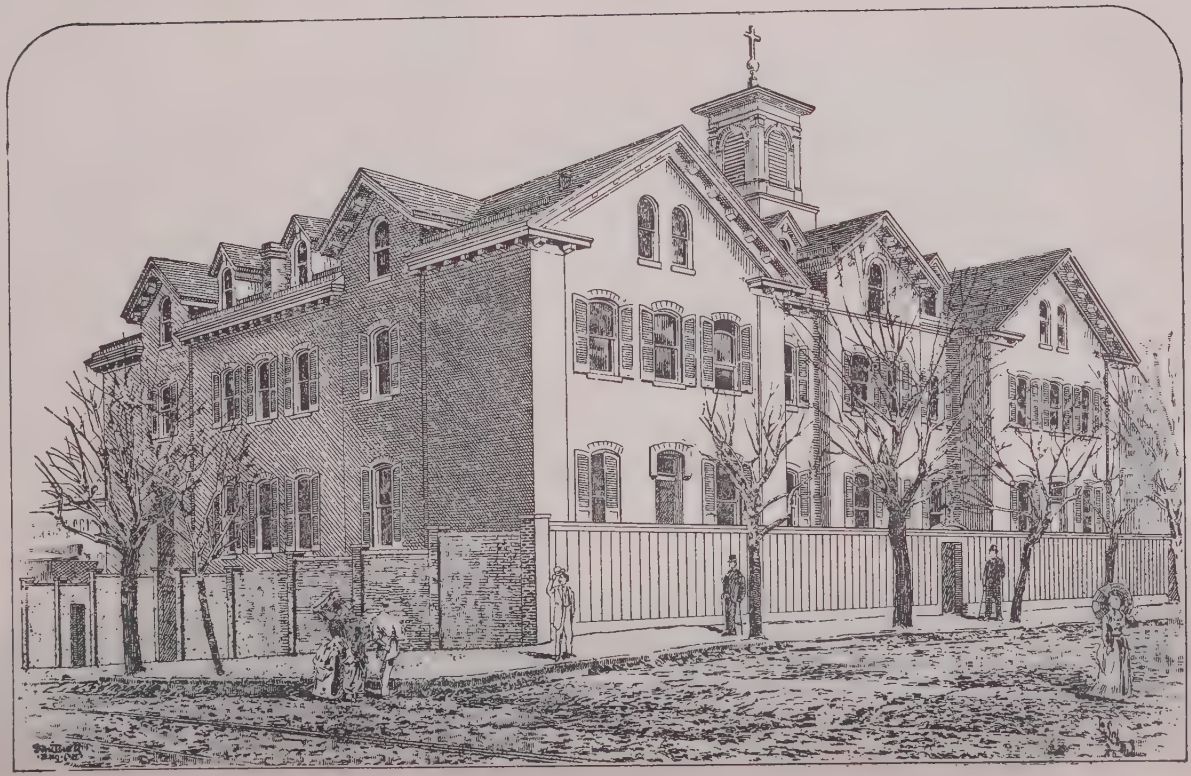
"In the year of our Lord 1872, twenty-first day of July, during the 27th year of the reign of our Holy Father, Pope Pius IX, within the octaves of Our Lady of Mount Carmel and our Holy Father, St. Elias, Very Rev. John Dougherty being the administrator of the diocese, the corner-stone of the Monastery of Mount Carmel (corner of Caroline and Biddle streets) was laid by Rt. Rev. Dr. Lynch, Bishop of Charleston, for a translation of the Carmelite religious from their monastery in Aisquith street, Baltimore, Maryland. This translation was made with the approbation and zealous exertions of their Superior, Very Rev. John Dougherty."

Only a few days after the event we have just related, the Papal Brief was dated, that created a successor to Archbishop Spalding. This was on July 30th, 1872. The one on whom the choice of Rome had fallen, was the Bishop of Newark, James Roosevelt Bayley. He was born in New York City, on August 13th, 1814, of Dr. Guy Carlton Bayley and Grace Roosevelt. On his father's side he was descended from an English family, and his maternal ancestors belonged to the old Dutch colonists of New York. His parents were Protestants, and he himself was educated an Episcopalian. He was ordained in the ministry of the Episcopal church, about the year 1839; but having learnt to know the Catholic Faith, he courageously embraced it, a few years later, in 1842. After his conversion to the church, he entered the ranks of the clergy, and after studying at St. Sulpice in Paris, and at Fordham, New York, he was ordained priest by Bishop Hughes in the Cathedral of New York, on March 2d, 1844. In 1853 he was appointed first Bishop of Newark, New Jersey, and continued to administer that See until the year 1872. After the death of Archbishop Spalding, Bishop Bayley was appointed his successor. On Sunday, October 13th, 1872, he was solemnly installed in the Cathedral as Archbishop of Baltimore, and was invested with the pallium by Archbishop Wood of Philadelphia. Among those present, on the occasion, was the Bishop of Richmond, Virginia, now his Eminence, Cardinal Gibbons.

Two days after his installation, Archbishop Bayley paid a visit to the Sisters of Mount Carmel; it was the Feast of their holy Mother, St. Teresa.

On November 11th, 1872, the old convent on Aisquith street was, by the decision of the Ecclesiastical Superior, Rev. John Dougherty, sold for an orphan asylum. In the same month Mother Ignatius of the Greater Glory of God, Amelia Bauduy, was elected Prioress.

On November 12th, 1872, Sister Joanna of the Heart of Jesus, Josephine A. Sneeringer, made her profession.



Carmelite Convent, Baltimore.

On the 4th of March, 1873, Rev. Father Roesch, C. SS. R., having been removed, Rev. Francis A. Eberhardt, C. SS. R., was appointed ordinary confessor of the nuns. About this time, that is during the latter part of February, and the beginning of March, the remains of the deceased Sisters were removed from the convent yard, on Aisquith street, where they had been buried, to the new Cathedral cemetery, and placed in the vault there, until a lot was given by the trustees of the cemetery.

On March 26th, the nuns took possession of the convent they now occupy. It is built upon a lot 100 x 150 feet large. The building, a two-story and attic brick edifice, of modern Gothic architecture, occupies the greater portion of the lot, leaving but little space for a convent yard, so necessary for a contemplative Order. The chapel and choir are contained in the east wing. The parlors, that are, of course, situated outside of the enclosure, the recreation-room and chapter-room and choir, are on the first floor. The kitchen and store-rooms are situated in the basement, and on the second floor the nuns have their cells. It was built under the superintendence of Mr. John Stack. Arrangements having been made for the removal of the Sisters from the house where, for so many years, they had served God, to their new home, at the corner of Caroline and Biddle streets, several gentlemen, on the appointed day, March 27th, sent their carriages to transfer the community. The Sisters wore their mantles and large veils. Rev. John Dougherty, the Superior, received them at the convent.

On the next morning, March 28th, Rev. Father Dougherty said the first Mass in the chapel of the Monastery, after which he blessed the two church bells; the larger one received the name of St. Joseph, and the smaller one, that of St. Teresa. After the ceremony of the blessing of the bells, Father Dougherty, accompanied by several priests, proceeded through the new convent and blessed it. A large congregation was present at the ceremony, also Rev. Fathers Chapelle

and Hoffman of St. Joseph's, Fathers Eberhardt and Hespelein of St. James', and Father Voltz of the Cathedral. Messrs. Joseph, Austin and Thomas Jenkins, Hon. Wm. J. O'Brien, Messrs. John Malloy and John Stack were the sponsors of the bells. One of the bells was made of the metal of the one that had served in the old convent.[1]

When the nuns moved from their old home on Aisquith street, to the convent which they now occupy, they were assisted by their many kind friends in every possible way. Many personal services were rendered, which can never be forgotten. A representation of beautiful tableaux was given for the benefit of the community, to help in the erection of the new convent and during the two years which immediately followed their installation, public entertainments of tableaux, etc., were twice given by their friends to assist in liquidating their debt.

Towards the end of the month of March, 1873, His Holiness, Pius IX, sent his blessing to the new convent and to each member of the community. This was indeed a great consolation and encouragement to all the Sisters. Mgr. Silas Chatard, who was then Rector of the American College at Rome, requested of the Pope, for the Carmelite Sisters, a little skull-cap that he had worn. The Holy Father graciously complied with the request, and Mgr. Chatard wrote to Mother Ignatius, the Prioress, as follows: "I am happy to be able to tell you that the Holy Father has granted all you asked, that is, his blessing for the new convent, and for yourself and all the members of the Community of the Carmelite Nuns of Baltimore, and one of the little caps he is accustomed to wear. Instead of referring me to the officer in charge of his wardrobe, he rose from his writing-desk and went himself to get the *calotte* of white silk, which is now on its way to America."

---

[1] Baltimore *Sun*.

On the 2d of April, 1873, Mother Antonia of the Purification, Catherine Lynch, departed this life in the 46th year of her age, and in the 16th of her religious profession. Mother Antonia was of a simple, straightforward and sincere character, and sought God alone in all things. Though naturally impetuous, she had acquired such control of herself that she became a model of meekness, gentleness and equanimity of soul. Nothing disturbed her peace of mind; no matter what contradictions or trials beset her, she cast her care upon God and remained unmoved. She was a very interior soul, always silent and recollected in manner. She had a great sense of the obligations of manual labor imposed by the rule, and when not engaged in spiritual exercises, was always employed at something useful for the community. On one occasion a novice went to speak to her when she was suffering from a violent, sick headache, and found her busily sewing. Her countenance showed the pain she was enduring, but she could not be prevailed upon to put away the work, and gave as her only answer to the novice: "The Rule says, 'that working in silence we should eat our own bread.'"

She had a great spirit of poverty, and was very self-sacrificing, kind and charitable to all. She was also noted for her fidelity to the regular observance. As a true daughter of St. Teresa, she had great zeal for the Holy Church, and used to impress upon the novices under her care their special obligation of helping the Church and of coming to the aid of those who labored in the vineyard of the Lord by their prayers and sacrifices.

She had a loyal love of our Holy Father, Pius IX, as the representative of Christ upon earth, and rejoiced exceedingly in the demonstrations of filial affection, which were offered to him throughout the world. On the occasion of his Sacerdotal Jubilee, when Most Reverend Archbishop Spalding ordered an illumination in all religious houses, in order to celebrate the event, she was Prioress, and took great pleasure in carrying out the instructions of the Archbishop, and having the

convent decorated and illuminated according to the best of her ability.

Her death occurred only a few days after the removal of the Sisters to the new convent, but although unexpected, it was not unprovided, for her life had been marked by a spirit of resignation to God's Holy Will, and she kept herself always in a state of preparation for death.

Full of confidence in the goodness of God, fortified by the Sacraments of Holy Church, she passed to her Spouse, leaving behind her the good odor of her virtues and holy example.

From the year 1857, when Rev. Father Byrne, Assistant Pastor of St. Vincent's Church, had been appointed chaplain of the convent, until shortly before the removal of the nuns to their present abode, the assistant pastors of St. Vincent's Church had successively acted as chaplains to the Carmelite Monastery. Amongst those who thus officiated, we mention Rev. P. McCarthy, Rev. J. Dougherty, Rev. Thomas Lee, Rev. Jas. Morgan and Rev. Alphonsus Coppens, now a member of the Society of Jesus. The latter held this office from 1869 to 1871, and was succeeded by Rev. E. Didier, now pastor of St. Vincent's Church, who was the last chaplain of the Convent on Aisquith street. He was greatly grieved when the community left his parish. In his childhood his mother had led him to the little chapel of Mount Carmel, and there he had served Mass for several years; and when he became a priest it was his pleasure to officiate at the altar dedicated to the Sacred Heart of Jesus. After the removal of the Sisters to the convent on Caroline street, the Redemptorist Fathers of St. James' Church became the regular chaplains of the community, and have held the position to the present time.

On July 16th, 1874, Feast of Our Lady of Mount Carmel, Rt. Rev. William Gross, C. SS. R., then Bishop of Savannah, Georgia, and now Archbishop of Oregon City, celebrated Pontifical Mass in the new chapel of the monastery.

Many pleasant recollections of childhood days are, for Archbishop Gross, connected with the Carmelite convent. When he was a little boy Mother Teresa heard of his desire to become a priest, sent for him, and held a conversation with him, in which she impressed upon his mind a high idea of the priesthood.

The first Mass he said in his native city, Baltimore, was celebrated in the old Carmelite chapel on Aisquith street, and there he gave the Holy Communion to his aged father.

On the 16th of October following, the Forty Hours' Devotion was for the first time celebrated in the new chapel.

A few months later, a new foundation went forth from the Carmelite monastery at Baltimore; but by the decrees of Divine Providence, it was not destined to last. On the right bank of the St. Lawrence river, 180 miles below Quebec, where the river Rimouski flows into the St. Lawrence, lies the little town of Rimouski, with a population of only a few hundred inhabitants. The Bishop of this place, Mgr. Langevin, at the request of his sister, Miss Langevin, had invited the Carmelites to his diocese. The Bishop gave the grounds and a house for the monastery. The Sisters sent to this new foundation were Mother Joseph of the Sacred Heart, Sister Michael of Jesus, Mary and Joseph, and Sister Mary of the Incarnation. They set out on their journey on January 12th, 1875. The new convent at Rimouski was dedicated to St. Teresa.

On the 11th of February, 1875, a beautiful statue of Our Lady of Lourdes arrived at the monastery. It was carried in procession by the Sisters, wearing their white mantles, with lighted candles in their hands, and chanting the hymn, *O Gloriosa Virginum.* It was then placed on the altar of the choir. During the course of the summer the community received from Rome the Brief of Indulgences attached to it by His Holiness, Pius IX, at the request of the general of the Discalced Carmelites, Rev. Father Luke of St. John of the Cross.

The following is an extract from the letter of the procurator general of the order, Father Jerome Marie of the Immaculate Conception, informing the Sisters at Baltimore that the indulgences had been granted. We translate from the French:

"Our Rev. Father General commissioned me to obtain indulgences for your statue of Our Lady of Lourdes, and I obeyed this order with much satisfaction. I have the honor of informing you that His Holiness graciously admitted your request, and that he has granted an indulgence of three hundred days for every visit to the aforesaid statue, and also a plenary indulgence to be gained once a month by those who shall have visited it every day for a month."

On August 26th, 1875, Sister Barbara of the Blessed Trinity, Victoria Weser, made her profession.

On November 25th, 1875, the time for the elections having again arrived, Sister Louisa of St. John the Evangelist, Magdalen Peckocheck, was elected prioress.

February 3rd, 1876, Rev. Francis Eberhardt having been removed, Rev. Father Hespelein, C. SS. R., became ordinary confessor of the monastery.

Sister Mary of the Angels, Emma C. Hartman, was the next of the community to depart this life.

Sister Mary of the Angels was one of those souls whom God calls away from scenes of earthly woe in the springtide of life. She had lived on earth only twenty-four brief years, and but six weeks had passed since she had pledged herself for all eternity to her Divine Spouse by an irrevocable promise, when the Bridegroom called her hence to be united to the angels whose name she bore. Her illness lasted but a few days. About two hours before death she received the last Sacraments, and joined afterwards in responding to the prayers which were said near her. Although she had lived only a very short time in religion, she had been a great source of edification, by her innocence, her childlike simplicity and humility. Her soul took its departure from time and space

on the 11th of July, 1876, the 86th anniversary of the landing of the Carmelite nuns in the United States.

On May 31st, 1877, Sister Ignatia of the Immaculate Conception, Sarah Tuttle, departed this life. She was about fifty-nine years of age, and it was thirty-six years since she had made her profession. She had the happiness of receiving the last Sacraments. During her religious life she had edified all by her love for her duty, and her fidelity to the regular observance.

As we have seen, a new convent of Carmelites had been begun in Canada, but circumstances were such that it was impossible for the Sisters to continue their existence in that place. Hence, after generous efforts, they were obliged to relinquish the project of a foundation in Rimouski, and return to Baltimore. This they did with the permission of the Bishop of Rimouski, and of Very Rev. P. Dubreuil, the vicar-general and administrator of the archdiocese of Baltimore during the absence of Archbishop Bayley, who had gone to Europe for the benefit of his health. The three Sisters, who two years before had left for Rimouski, returned to Baltimore on August 3rd, 1877.

Meanwhile, the health of the Archbishop had been declining; his trip to Europe had not benefited his condition, and he returned to America to die. He breathed his last at Newark on October 3rd, 1877. His remains having been carried to Baltimore, his obsequies were solemnly performed in the Cathedral, and his body was finally interred at Emmittsburg beside the remains of his aunt, the saintly Mother Seton. In the death of Archbishop Bayley the Carmelites mourned the loss of a zealous superior and affectionate Father.

Before the decease of Archbishop Bayley, Right Rev. James Gibbons had been appointed his coadjutor, and afterwards he became his successor in the Archiepiscopal See of Baltimore. James Gibbons was born in Baltimore on July 13th, 1834. He was educated for the ecclesiastical state by the Sulpitians at St. Charles' College and St. Mary's Seminary. Having

been ordained priest by Bishop Kenrick in 1860, he became assistant at St. Patrick's and afterwards pastor of St. Bridget's in Baltimore. He was later appointed secretary to Archbishop Spalding, and in that office received his nomination as Vicar-Apostolic of North Carolina, and was consecrated Bishop of Adramytum, on August 16th, 1868. He soon became known throughout the country as the author of the popular little work: *The Faith of our Fathers.* In 1872 he became Bishop of Richmond, but still retained the care of North Carolina. As we have seen, on October 3rd, 1877, he succeeded Archbishop Bayley.[1]

On November 29th, the new Archbishop paid a visit to the monastery, and was solemnly received by the community. Rev. J. Hespelein, C. SS. R., was present on the occasion.

During the latter part of the same year, Rev. Father Sheerin, S. J., was appointed extraordinary confessor.

On February 11th, 1878, the community was deprived by death of the edification it had for so many years received from Mother Teresa of Jesus. This venerable religious, then in her 81st year, had spent sixty-one years in religion, and it was time that the day of rest should finally dawn, for she had borne the heat and burden of a long day on earth. The reader no doubt remembers the account we gave of Mother Teresa's early life and entrance into religion. Many years had passed, and many changes taken place since then. Professed on old Mount Carmel in Charles County, she had lived with Mother Clare Joseph and Sister M. Aloysia, two of the foundresses, and had spent a few years under the direction of Father Charles Neale. She had, since then, shared all the vicissitudes of her order in Baltimore. When the school opened, one of the principal classes was confided to her, and she was untiring in her efforts to improve the minds and hearts of all under her care. During the twenty years that the school existed she continued her duties as teacher, and all

[1] *Sadlier's Directory*, 1887.

her pupils were devoted to her. They warmly expressed their gratitude for all the good she had done them, and several of them maintained that they owed to her their conversion to the Faith.

She was animated with a tender charity towards all who were suffering, and her words always brought light and comfort to the afflicted. Her generosity and kindness toward the poor and needy were well known. Often when the Sisters would prepare some extra dish for her, she would request them to bring it to the turn where she was sure to have some poor person waiting to receive it. She was also noted for her courage and magnanimity of character. When, in 1850, the typhoid fever had broken out in the community, she was most devoted to the sick, and very attentive in paying the last services to the dead.

Her cheerful spirit rendered her conversation very agreeable and enlivened the recreations. Even during the last eighteen months of her life, when sickness confined her to the infirmary, she seemed to be the life of the house, and all the Sisters delighted in paying her frequent visits.

Her ready wit was proverbial and always most agreeable. One day a gentleman, a friend of the community, having called, Mother Teresa asked him, when taking leave, to pray for her, adding that she always preferred gentlemen's prayers. He, expecting a compliment, inquired the reason, when she laughingly replied: "Because they are so scarce." Another time, Rev. Joseph Helmpraecht, C. SS. R., when paying a little visit to the convent, turned to Mother Teresa, who was then quite advanced in years, saying: "Well, Mother Teresa, are you not very tired, living so long in this world!" "But I don't live in the world, Father," was the quick reply.

She was a near relative of Francis Scott Key, author of the "Star-Spangled Banner," and she had strongly imbibed the patriotic spirit of her family. She always impressed it as a duty upon the young religious to pray for the political, social and religious welfare of the country. The celebration of the

centennial anniversary of American Independence was a great joy to her heart, and she took much pleasure at the time in singing the Star-Spangled Banner and in relating little anecdotes of revolutionary days, which she had heard from her father, who, as we have seen, had been so intimately connected with General Washington.

Mother Teresa had a great gift of consoling those that were in trouble. On a certain occasion one of the Sisters, who was in some affliction, complained to her that she could not pray. Mother Teresa very calmly replied: "Do you think there was much praying on Calvary? Suffering in a spirit of resignation is the best prayer."

Her humility was always equal to her charity. If at any time she feared lest by some inadvertence she might have caused pain to any one, even were it to the youngest Sister in the house, she would, at the first opportunity, ask pardon and try to make amends by showing some special mark of attention, and the Sisters were not a little mortified when this aged nun, who had grown grey in the service of God, would try to atone for what they did not even consider a fault.

She was gifted with great tact and discernment of character. Once, while Superior, she received a novice who had not been able to obtain the consent of her family to follow her vocation. Shortly after her entrance into the community, one of her relatives came in great wrath to the convent, determined to take her away by force. He threatened to have recourse to law, and in his excitement declared he would break down the grating and force the doors. Mother Teresa, seeing his agitation, handed him a miraculous medal, and begged him to put it in his pocket. The gentleman, awed by her calm dignity, did as she requested, and in a moment his excitement ceased. She then reasoned with him quietly, and he at length went away perfectly satisfied.

The following incident of her devotion to the Blessed Virgin is related. For many years she had suffered from rheumatism, so that she was unable to kneel, except for Holy

Communion. Being very weak and infirm, a young Sister was often sent to aid her when she was about to retire for the night. She was very grateful for her services, for she was one who appreciated any little attention; but she always managed to send the Sister away before actually retiring, and thus to have the last few moments of her day alone. One night, however, as she was unusually feeble, and suffering greatly, the Sister in attendance was told to give her every possible care and to see her safely in bed before leaving. She made several excuses in order to be left alone, but finding that her companion was determined to remain she hesitated a moment and then said very pitifully: "Well, if you won't go I suppose I must submit," and holding on to the bed and table she succeeded in getting to the floor, and, kneeling on the bare boards, remained some time in silent prayer. Being raised from her painful position she said, as if apologizing for her devotion: "Well, child, you would not leave me and I could not go to bed without saying my Hail Mary." When asked if she said it every night, she answered: "Yes, dear, ever since I was a little child."

Like a true daughter of St. Teresa she had a great devotion to the glorious St. Joseph, and earnestly recommended to her Sisters, who suffered from any interior trial, to have recourse to his protection.

She had an intense love for the Blessed Sacrament, and did all in her power to encourage timid and scrupulous souls to receive Holy Communion frequently. During the last years of her life she suffered greatly from thirst and found it difficult to rise early, yet she never failed to appear in time for Holy Communion. This fidelity was singularly rewarded during her last illness, which kept her confined to the infirmary for eighteen months, for throughout all this time she enjoyed the unusual privilege of having Holy Communion brought to her twice every week.

She had a joyful spirit and childlike confidence in the mercy of God, and used to say she would go straight to Him when she died and not wait for purgatory, for our Blessed

Lady could not fail to let her gain a plenary indulgence at the hour of death, while there were so many granted to Carmelites by the Church. We may hope that her confidence was rewarded, for God never abandons those who put their trust in Him.

Finally the supreme moment arrived when her long career was to be brought to a close. For eighteen months she had been confined to the infirmary and deprived of the use of her limbs. She endured intense sufferings with the greatest patience and her characteristic cheerfulness. She was as docile as a child to those who had care of her and most grateful for the smallest service rendered to her. She had the happiness of receiving the last Sacraments and died the death of the just on the 11th of February, 1878, leaving to her Sisters the sweet recollection of her virtues.

The following account of her funeral is taken from a contemporary article of the *Catholic Mirror:*

"On Thursday, Feb. 14th, the obsequies of Mother Teresa of Jesus were conducted in the private chapel of the Carmelite Convent. The remains were clad in the habit and the Scapular, and enclosed in a plain pine coffin, devoid of ornaments or lining except a quantity of beautiful flowers placed there by her loving Sisters. In the hands of the deceased were clasped a crucifix and a scroll of parchment, on which were recorded the vows taken by her on entering the Community sixty years before. Upon her breast was laid a leaden plate bearing her name and age, the number of years she had been in the Order, together with the date of her death. About nine o'clock the mournful tones of the convent bell were heard tolling for the dead, as Rev. John Hespelein, accompanied by a number of other clergymen, preceded by acolytes and cross bearer, entered the chapel from the sacristy.

"Standing around the coffin were the veiled nuns, each holding a lighted taper in her hand, while the priest read the solemn Office for the Dead, and in low, plaintive notes they chanted the *Miserere* and the *Dies irae.*

"The Office being ended, the coffin was closed and borne to the outer chapel, where a Requiem Mass was celebrated.

"At the conclusion of the Mass, the Most Rev. Archbishop Gibbons pronounced the Absolution. The services were concluded by Rev. P. L. Chapelle, D. D., then pastor of St. Joseph's, who delivered a short address to the Sisters and assembled mourners, in which he spoke of the virtues of the deceased, of her life-long devotion to the service of God, and of the sacrifices she had made for His sake. He condoled with the members of the Community in the loss of their Mother who had cherished them all as her daughters, yet bade them not to grieve on account of her departure from this life, for as she had been a mother to them on earth, so she would continue to be a mother to them in heaven. The simplicity of the life of the departed was touchingly referred to, which simplicity, he said, was the result of her gentle, loving disposition, and came from that purity and innocence that cannot be known to those who live in the world.

"The Reverend speaker concluded by admonishing his hearers to live in the commandments of God and in His holy will, so that when the hour of death came they might be numbered among the children of heaven, and hear the voice of the Saviour exclaim: 'Come, ye blessed of my Father, possess the kingdom prepared for you.'

"Among the clergymen present were Rev. Fathers Lee, McManus, Dauenhauer, Trimpel and Jordan. Messrs. J. Malloy, Hon. W. J. O'Brien, Pierre Dugan, E. Tormey, J. W. Jenkins, Edw. Jenkins, F. Tormey and J. C. Thompson were the pall-bearers.

"The remains were conveyed to the new Cathedral Cemetery. The Messrs. Tormey were related to the Rev. Mother, as were also Messrs J. C. and Theo. Lay, from Washington, who were present at the funeral.

"Mother Teresa was the last of the three nuns who celebrated their golden jubilee together. The other aged Sisters were Sister Ambrosia and Stanislaus, both of whom died some years ago.

"Mrs. Kearney, a niece of the deceased, and widow of the late Colonel Kearney, Chief Engineer of the United States Corps, is the nearest living relative."

CHAPTER XXXI.

St. Teresa's Ter-Centenary.

The years that followed the death of Mother Teresa of Jesus, until 1882, were uneventful ones in the history of our Carmelites. The rule was observed, and the routine of Convent life went on.

On September 8th, 1878, Sister Mary of the Incarnation, Catherine Caffrey, made her vows, and on October 13th, Sister Ursula of St. Albert, Elizabeth Robig, was professed. On the 25th of November, 1878, the elections took place, and Sister Beatrix of the Holy Spirit, was elected Prioress.

Nearly two years later, in September, 1881, Rev. Father Sheerin, S. J., having been removed from Baltimore, another Jesuit Father, Rev. A. Langcake, was appointed extraordinary confessor. On October 2d, 1880, Miss Mary Agnes Kelly, in religion Sister Agnes of the Immaculate Conception, made her profession.

On November 25th, 1881, Mother Louisa of St. John the Evangelist, was elected Prioress. On April 28th, 1882, Rev. J. Hespelein was removed from Baltimore, and May 4th Rev. Robert Kleineidam, C. SS. R., was appointed ordinary confessor in his stead. On July 1st, of the same year, Rev. Thomas Lee became ecclesiastical superior of the community.

The year 1882 beheld the celebration of the three hundredth anniversary of the death of the great Reformer of Carmel, the immortal St. Teresa. As a preparation for the event a solemn Triduum was held in the Carmelite Chapel on the 13th, 14th and 15th of August, and on the same dates of the

month of September. Every evening of the Triduum, Benediction of the Blessed Sacrament was given, and prayers were recited in honor of St. Teresa, and on the morning of the third day there were high mass and a sermon. These exercises were faithfully and devoutly attended by the people.

August 27th, 1882, Bishop Gross, of Savannah, preached in the Carmelite Chapel. It was the feast of the Transverberation of the Heart of St. Teresa. The following is an extract from his sermon:

"The human body is composed of many members, each member has its own particular duty. The eyes give sight to the body, the ears convey sound, the tongue gives utterance to its speech. But among all the members of the body the heart holds a most important position. The heart is the very seat of life. The body may lose an eye, or an ear, or a hand and still live, but if the heart ceases its perpetual throbbing the life of the body is gone. From the heart goes the stream of blood carrying life to every part of the body. Our Lord Jesus had a human nature like ours in every respect—sin only excepted. His body therefore was like our body—formed and fashioned like ours. But as this human nature was hypostatically united to the Person of the Word we offer divine honors to this Sacred Humanity. We adore those Blessed Hands which were stretched on the bloody cross for us. We kiss, in devout adoration, those holy feet pierced with cruel nails for our salvation: what then should our veneration be for that adorable Heart which was the very centre of the entire human and wonderful life of our Lord Jesus.

"But the heart is not only the centre of the life of the body. In all ages it has been regarded as the very centre of that other life of man—his morality. Even in common parlance we say of a man that he has a good heart, or that he has a bad heart. The heart has always been held as the very seat of love or hatred. The child will say that he loves his parents with all his heart, and the spouse asks of the bride

her heart. The heart will beat fast with joy and has literally been broken with excessive grief or happiness. Hence our Saviour Himself says that it is from the heart that proceed bad desires, thefts, adulteries and crimes. God sanctions this view when recalling to us His benefits. He so touchingly says: '*Fili mi praebe cor tuum mihi.* My son, give me thy heart.' What, then, must we say of the Sacred Heart of Jesus? What wonderful acts of adoration and boundless love ascended to the Father from that Sacred Heart? When we enter some sacred shrine and call to mind the holy personages that have there offered their holy acts to God, with what awe should we go to that Divine Heart which was the blessed shrine where the countless acts of worship, atonement, humiliation, love for God and man were offered. The Catholic Church holds up this blessed Heart as a model to us. And truly to all and in every circumstance of life what a perfect model! Do honors and joys come on us? O, then, look up at that Sacred Heart as a model of our conduct. Behold how meek and humble, when amid loud hosannas men conducted Him in triumphal procession to Jerusalem as Sion's King and Redeemer. What a model of meek humility amid the honors and applause of men! If humiliations and insults come upon us, what more perfect model than the Heart of Jesus! Go in spirit to Jesus made a mock king, crowned with mock royalty, seated on a shameful throne, and His nakedness covered with the filthy rag of a purple garment. See Him surrounded by the jeering crowd, who dare to spit in that blessed Face and give it blows. Viewing all this enter in spirit into that Heart, and behold it amid such a storm of humiliations—all sweetness and gentle silence without one word of bitterness.

"If bodily pains afflict us, if we are stretched upon the bed of suffering, again this blessed Heart is our sublimest model. Go to His bed—what a contrast! Our bed is soft, and light is the pillow on which our suffering head rests. The bed on which Jesus reposes is the blood-stained, hard wood of the

cross. The pillow on which His Head in its agony rests, is the cruel crown of hideous thorns. He is naked and one mass of terrible wounds. Kneeling at those pierced Feet, let your spirit enter the Heart of Jesus suffering, and behold that Heart amid this ocean of pains. How resigned, how meek, how uncomplaining! Perhaps ingratitude and the hatred of enemies torture our heart. Whose heart ever had such an amount of ingratitude to bear as the Heart of Jesus? Jesus, sold and betrayed by His own disciples; Jesus betrayed into the hands of his enemies by one who had received the greatest honors and favors from Him; what a model to us! Go in spirit to the garden, and at that dreadful moment when the arms of the traitor encircled Him, and abusing the tender sign of pure affection, Judas betrayed Jesus with a kiss, hear that Heart uttering those loving words, "*Amice ad quid venisti?* Friend, why didst thou come hither?" As Jesus hung in agony on the cross, naked and dying, hear the ungrateful throng, guilty of the barbarous cruelty of insulting Him, cursing and blaspheming Him at the very moment He was about to expire. Draw near and see how that Sacred Heart, all sweetness, utters its last prayer—a prayer for His blasphemers: "Father, forgive them, for they know not what they do."

"You may be surprised that on this feast I have dwelt on the Heart of Jesus. I have shown you the great model of all hearts—the Heart of Jesus. And I can say that surely one of the hearts that have most perfectly imitated the Heart of Jesus is the Heart of Teresa. It imitated His purity, for it was always adorned with the spotless whiteness of its baptismal innocence. The Heart of Teresa so imitated the Heart of Jesus in His love for God that by an unheard of miracle an angel was sent from Heaven to pierce with a fiery dart that already glowing Heart. Ever since the death of St. Teresa her heart has been preserved in a wonderful manner unto our day, and continually is the scene of the marvellous operations of God. St. Paul compares the Church to a human body. There are in that glorious Church various orders—all for

perfection. There are orders that, like the tongue, speak to the world; others that, like the hands, minister to all its wants; others, like the feet, traverse the world, to make known Our Lord Jesus. In the Sacred Body of Jesus there was that blessed Heart, unseen, unheard by men, but which all glowed with love for God and man, and was the very shrine of infinite holiness. May I be permitted to say that in Christ's mystic body—the Church—the order of Mt. Carmel reminds me of the Sacred Heart of Jesus: for like it unseen, unheard by man, hidden away, it glows with love for God and man, and is the sanctuary where blooms so many a flower known to God only. And in conclusion, I would exhort this Community, which has always been so dear to my heart, to go on in its life of love and fervor, praying, sacrificing itself and drawing down graces and benedictions upon those who labor in the active ministry of the Holy Church."

In September, 1882, Rev. A. Langcake, S. J., was succeeded by Rev. J. Ward, of the same society, as extraordinary confessor of the monastery.

On October 6th the public Novena in honor of St. Teresa was begun. Every afternoon during the Novena, at half-past four o'clock, a sermon was preached and Benediction of the Most Blessed Sacrament was given. During the Exposition of the Most Blessed Sacrament the Novena to St. Teresa, composed by St. Alphonsus de Ligouri, was read aloud.[1] On the first evening Rev. Thomas Lee preached and explained the Novena and the Indulgences granted by the Holy Father to those who participated in the exercises.

The preachers on the other days were as follows:

October 7th, Rev. E. J. Sourin, S. J.
" 8th, Rev. P. P. Fitzpatrick, S. J.

[1] The devotion of St. Alphonsus to St. Teresa is well known to all. He generally headed his letters with the initials J. M. J. T. (Jesus, Mary, Joseph, Teresa). St. Teresa is one of the Patrons of the Congregation of the Most Holy Redeemer, founded by St. Alphonsus, and her festival is one of the first class in the Congregation.

October 9th, Rev. E. Didier, pastor of St. Vincent's Church.
" 10th, Rev. Wm. Bartlett, pastor of St. Ann's.
" 11th, Rev. John Foley, D. D., pastor of St Martin's, now bishop of Detroit.
" 12th, Rev. J. McDevitt, assistant pastor of St. John's.
" 13th, Rev. Geo. Devine, chancellor of the diocese.
" 14th, Rev. E. J. Sourin, S. J.

Finally the long expected 15th of October dawned. Three hundred years had elapsed since the blessed soul of Teresa of Jesus had winged its flight to realms of immortality. The Catholic world united with the Order of Carmel in venerating the great Reformer of Our Lady's Order. His Holiness, Leo XIII, granted extraordinary indulgences to all who would take part in a Novena or Triduum of devotions preparatory to the festival. Among the prelates of the American Church who contributed to the glory of the Saint on the occasion, Archbishop, then Bishop, Elder, of Cincinnati, was conspicuous for his zeal. In a circular letter to the clergy of his diocese he recommends them to celebrate a Novena or a Triduum on the occasion, and authorized them to give the Benediction of the Blessed Sacrament each day of the devotions.

In Baltimore the feast was celebrated with the greatest solemnity. Archbishop Gibbons officiated at Pontifical Mass in the chapel of the monastery at eight o'clock. Rev. B. J. McManus, pastor of St. John's Church, and Rev. J. T. Gaitley, pastor of St. Patrick's, were the deacons of honor. Rev. A. L. Magnien, S. S., President of St. Mary's Seminary, was assistant priest, and Rev. P. Fitzpatrick, S. J., and Rev. Andrew Wynn, C. SS. R.,[1] were deacon and sub-deacon. Rev. J. Berger, C. SS. R., filled the post of master of ceremonies. There were present in the sanctuary the Very Rev.

[1] Rev. Andrew Wynn, C. SS. R., was one of those who in his boyhood's days had knelt to serve Mass in the little Carmelite chapel on Aisquith street. In the same sanctuary he had the pleasure of celebrating his first Mass and administering Communion to his parents.

E. McColgan, vicar-general of the diocese, who has since been honored with the title of Monsignor, Rev. John Slattery, of the Congregation of Mill Hill, England, then stationed at St. Francis' Church, Rev. Father Barrett, C. SS. R., Rev. Father Speidel, C. SS. R., and other clergymen.

A throne had been placed in the sanctuary for His Grace. The Most Rev. Archbishop and his assistants, preceded by the clergy and sixteen acolytes, entered processionally into the church. The altar was tastefully decorated with lights and flowers, and a shrine for the statue of St. Teresa had been erected on the gospel-side near the grating of the choir. The sanctuary was hung with garlands of evergreen, and scrolls were here and there suspended, upon which were inscribed in letters of gold, various mottoes relative to St. Teresa.

An impressive and eloquent panegyric of St. Teresa was delivered by Rev. Wm. Clarke, S. J. The Mass, Haydn's 16th, was executed by a string orchestra, under the direction of Prof. F. X. Hale. The choir was composed of select volunteer voices. Hummel's *Alma Virgo* and *Regis Superna Nuntia* were sung.

On Monday, the 16th, the Triduum, to which special indulgences were attached, was commenced. High Mass was sung by Rev. J. R. Slattery, Superior of the Josephite Fathers, assisted by Rev. P. Fitzpatrick, S. J., and Rev. J. N. Berger, C. SS. R., as deacon and sub-deacon. Rev. F. Maloney, C. M., was master of ceremonies. The sermon was delivered by Rev. Alfred Curtis, then secretary of the Archbishop, and now Bishop of Wilmington, Delaware. There were present in the sanctuary Rev. Wm. Clarke, S. J., Rev. J. Mackin, Pastor of St. Joseph's Church, and other clergymen to the number of thirteen.

On Tuesday, the 17th, Pontifical Mass was celebrated by Rt. Rev. J. Loughlin, Bishop of Brooklyn, assisted by Rev. R. Pardow, S. J., and Rev. R. Kleineidam, C. SS. R., as deacon and sub-deacon, and Rev. P. McCoy, Pastor of St. Mary's Star of the Sea, as assistant priest. Rev. Wm. E. Starr, Pastor

of the Church of Corpus Christi, preached. Rev. Fathers Griffin, of St. Charles' College, Ellicott City, Maloney, C. M., Sourin, S. J., and Berger, C. SS. R., were also present.

On the following day, Wednesday the 18th, Rt. Rev. Wm. Elder, Bishop of Cincinnati, celebrated Pontifical Mass. Rev. H. Dauenhauer, C. SS. R., Rector of St. James' Church, was assistant priest. The sermon was delivered by Rev. E. J. Sourin, S. J. There were also present Rev. W. Clarke, S. J., Rev. F. Broché, of New Orleans; Rev. W. Jordan, Pastor of St. Bridget's Church, Rev. E. McKenzie, Pastor of St. Edward's, and Rev. W. Caughy, assistant Pastor of St. Peter's Church.

Throughout the Octave of the Feast there was benediction of the Most Blessed Sacrament each afternoon at half-past four, and prayers were recited in honor of the Saint. Rev. Fathers Sourin, S. J., and Berger, C. SS. R., conducted those exercises. On the evening of October 17th, a sermon was preached by Rev. W. Caughy, and on the 19th by Rev. J. Ahern, assistant Pastor of St. Vincent's Church. The closing sermon on the last day of the Octave was delivered by Rev. E. J. Sourin, S. J., who had been present daily. Rev. Father Berger, C. SS. R., gave great assistance to the Carmelites at this period. He devoted much of his time to their service, and did all he could to promote the celebration of the Ter-Centenary Feast. Notwithstanding his failing health, he cheerfully underwent much fatigue in attending to the necessary preparations and assisted as master of ceremonies at all the public exercises. The author is indebted to Rev. Father Berger for his first introduction to the Carmelite Community of Baltimore. It was some time before the Feast of St. Teresa, 1882. Having been informed that I had visited the monastery at Antwerp, where the Ven. Ann of St. Bartholomew, one of St. Teresa's first companions, had spent the last years of her life, the Sisters were anxious to converse on the subject.[1]

---

[1] Father Berger is the author of the life of his saintly uncle, Bishop Neumann. He died soon after completing this biography.

During the celebration of the Ter-Centenary, both priests and people manifested their interest, and the chapel was daily crowded by devout clients of St. Teresa. Many persons came even from a distance to show their love for the Saint, and to participate in the indulgences granted by the Holy Father.

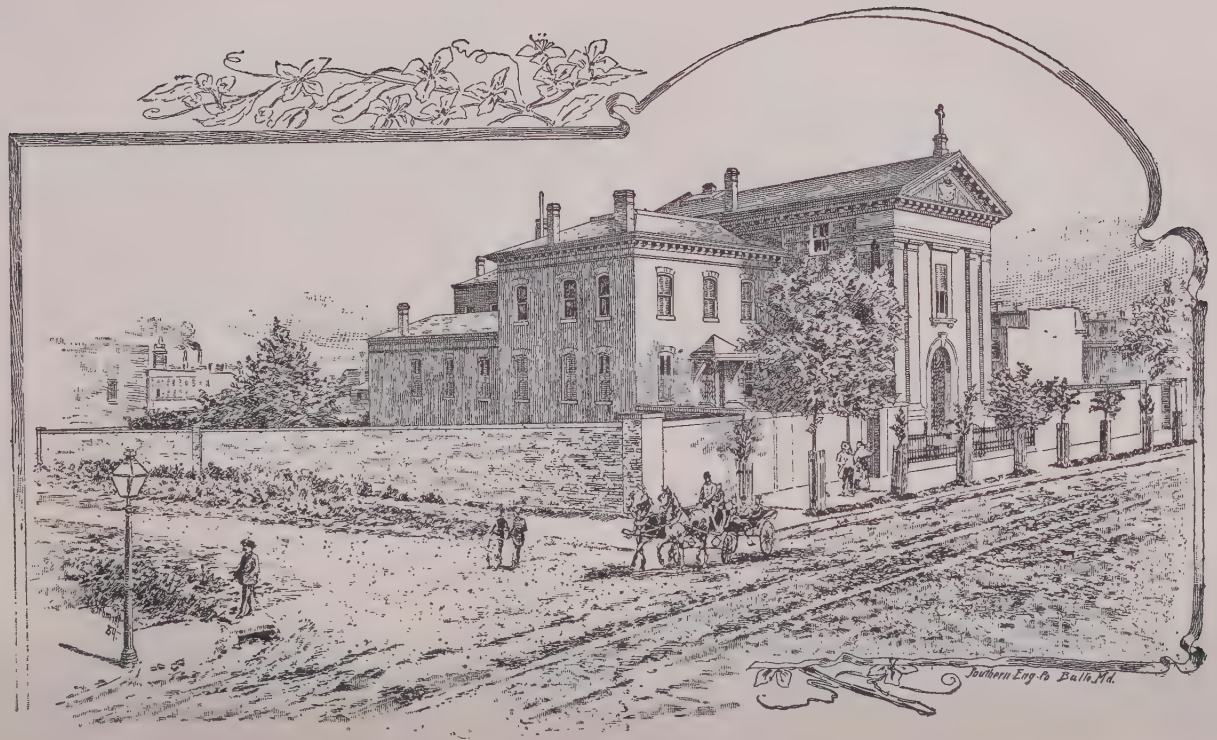
For several months previous, the Baltimore *Catholic Mirror* had contained weekly articles relative to St. Teresa and the approaching Feast. A four-page extra edition of the paper, handsomely illustrated, was issued for the 15th of October.

The following sonnet, expressive of the love of St. Teresa, was composed for the Feast by Rev. Edw. Sourin, S. J., of Loyola College:

"I know well that I have not yet so much as begun to love God."—*St. Teresa.*

Eternal Lover of my soul, to Thee,
My God! my purest only Love! my King!
All that I am, or have, or e'er shall be,
E'en through the ages of eternity,
In silent love unto thy feet I bring.
Wearied and wounded thou hast sought my love:
O! shall one hour more to aught be given
Save to Thy wounded heart?—alone! above,
Though every private tie of earth were riven,
Earth's brightest joys, its fairest, richest dower,
Health, glory, fame: yea, e'en imperial power:
In humblest hope beneath thy feet I fall.
And on thy heart of boundless love I call:
Accept the offering, my God! my All!

Sometime before the Feast the Sisters sent money to the editor of "*Les Annales du Carmel*," at Paris, to purchase a lamp, to be placed at the tomb of St. Teresa at Alba de Tormes, in Spain. In the month of January following the information reached them that the lamp, having the name of the Community inscribed upon it, had been accepted by His Grace, the Archbishop of Salamanca, for the purpose designated.



CARMELITE CONVENT, ST. LOUIS, MO.

CHAPTER XXXII.

Continuation of the History of the Foundation of St. Louis.

In the year 1878, the community of Carmelite Nuns whom we had seen leaving Baltimore and establishing themselves at Calvary Farm, outside of St. Louis, removed to the city, where they had built a new convent dedicated to St. Joseph, on a lot given to them by Mrs. Patterson, an estimable and pious lady of St. Louis. The same generous person also aided largely in the building of the new convent, and has remained to this day a friend and benefactress of the Carmelites. Divine Providence also raised up many other kind friends to aid in the good work, foremost among whom were Doctor S. L. Papin, Mrs. E. Hudson and Mr. John L. Boland, all residents of St. Louis.

The chapel attached to the new monastery was dedicated to the Precious Blood, and the first Mass was celebrated in it on June 30th, 1878, the feast of the most pure Heart of Mary, by Rev. Father Keller, S. J.

The first death that occurred in the new foundation was that of Sister Mary Angela of the Blessed Sacrament, Boland, daughter of Mr. Daniel Boland and Sophia Simpson. She was the sister of Mother Gabriel. Her peaceful and happy death took place on June 6th, 1879, in the eighth month of her religious profession. Hers was a guileless soul, endowed with singular amiability and fervor. When it was announced to her that she was to receive Extreme Unction, she not only smiled but laughed joyfully. She used to say: "I want to die, not because I am not happy in my vocation. I am very happy, but I am afraid of sin. If I live I might commit sin."

One of the foundresses, Mother Mary Alberta of St. Alexius, Smith, was the next one whom Our Lord called to Himself. She died happily on September 28th, 1879, having

been thirty-one years professed. Her death occurred shortly after she had been elected Prioress. Mother Alberta was noted for her humility, gentleness and fervor, and was most beloved in the community. In her trials she would often speak of the beautiful home above and the happiness of being with God. She was as simple as a child and appeared to know nothing of the world. She edified all by her strict observance of the rule. Several times she filled the office of Prioress. Her life, for many years, was one of great suffering, which she bore with cheerful resignation.

On August 19th, 1883, another of the foundresses, Mother Mary Agnes of the Immaculate Conception, went to her reward. She was a daughter of Mr. Thomas Edwards, of Philadelphia, and had made her profession in Baltimore, on December 8th, 1858. She had been twenty-five years professed and had labored much in the new foundation. Her courage and her industry were characteristic qualities. She often spoke of the nothingness of all that passes with time and of the littleness of our sufferings compared with the eternal recompense that awaits us. She was a person of great intelligence and had been delicately brought up, but notwithstanding this she worked much for the foundation of St. Louis and performed even hard manual labor. She was most exact and devoted to her duties and the interest of the community and spared herself in nothing. She was, moreover, always bright and cheerful. Her last illness was long and painful, but her patience in suffering gave great edification to all. Towards the end she seemed anxious to die, and often exclaimed: "When will Jesus take me?" During her life she had worked zealously for the community and her death was truly a rest from her labors.

On the 2d of June, 1887, another Sister was called home, namely, Sister Mary Louise of the Crucifixion. She had been professed two years and three months. She was a daughter of Mr. Thomas Kennedy, and was born in Chicago. She had left the world to dwell in the midst of Carmel in all the freshness of her youth and innocence. Whilst yet a pupil of the Ladies of the Sacred Heart of St. Joseph, Mo., she was once

travelling with her father, and when passing through St. Louis, she would give him no rest until he brought her to see the Carmelites. No sooner had she entered the outer parlor than a feeling of gladness came over her, and the child, for she was but a mere child, sat down, and laughed merrily, to the surprise of her father. From that day the desire of becoming a Carmelite took possession of her heart, and when she had left school she succeeded, by dint of entreaties, in obtaining her parents' consent to enter the Community. Having been admitted, she first experienced the difficulties of solitude, but very soon she began to love her cell and the exercises of the rule. She was devoted to the Sacred Heart and the Blessed Sacrament, and often expressed a wish to die young.

Little more than a year after her profession she was taken ill with consumption. Her fervor and resignation to God's holy will shone then conspicuously. As the time of her death approached, the Prioress would sometimes question her to see if she were resigned to die. On one of these occasions, with a look of indignation on her face, she replied, "Why, Mother, do you think that I would be so ungrateful to God as not to want to do His will, after all He has done for me?" Her death was calm, and her spirit that had been but such a short time in the flesh took its departure for a better and happier world. It is indeed a sweet consolation to think that in the midst of so many weeds that desolate the garden of God's Church, there are still such beautiful flowers, that by the perfume of their virtues rejoice the heart of our heavenly Father. The following lines were composed on the occasion of her death by the father of one of the Sisters of the Community of St. Louis.

The World.

Why come you hither, maiden fair?
These walls uncloth'd, these floors so bare,
This fire so scant, this raiment coarse,
This humdrum life—what whim perverse
Led you to seek?
A treadmill round of fast and prayer,
A grewsome round from year to year—
What are its charms?

The Maiden.

The gentle voice of love,
More gentle than the dove
Cooing to its mate.
"Wilt come with me," it said,
"Wilt follow where I lead,
Enter by my gate?
Flinty soil no flowers show,
But thorns and briars grow,
Feet are often torn;
But look close, and thou wilt see
Roses on the bramble tree,
Lilies on the thorn."

The Novice.

My home I left to seek His love,
Where lonely tow'rs this world above
Steep Carmel's heights;
He bade me follow where He led,
No jagged rocks, nor thorns to tread:
I trust His word.
Is life of worth, if not the price
Of what begins when life doth cease?
Life's joy and care, its ill and good,
What more than bubbles, when the flood
Of death o'erwhelms?
Life opes the gates of Paradise,
If spent it be not of our choice,
But His who gives.

The Carmelite.

I hear the angel's voiceless call—
I see Death's shade upon the wall—
I wait on Him, my heart's desire;
My soul is calm, and yet afire,
It burns of joy.
He call'd me hither, now away,
He bids me go: and I obey
With joyful heart.

God continued to raise up friends for the little Community, and the people of St. Louis showed their interest in it. Mrs. Patterson, whom we have already mentioned, proved herself a mother to the good Sisters. On October 1st, 1888, the twenty-fifth anniversary of the arrival of the Nuns in the West, she gave them the means to build a brick wall around

their grounds. This took the place of the old wooden fence that had hitherto enclosed them. Among the other benefactors of the Carmel of St. Louis we mention especially the Maffitt and Chonteau families, and Mr. John J. Manntal and wife.

The Sisters professed at the Carmelite convent of St. Louis are Mother Mary Joseph of the Infant Jesus, Coghlan, of Baltimore, at present Prioress of the monastery; Sister Mary Aloysia of the Heart of Mary, Cook, of Baltimore, the sub-Prioress; Sister Baptist of the Precious Blood, Hanagan, of New York; Sister Teresa of the Infant Jesus, Schenck, of Rochester, N. Y.; Sister Margaret of the Sacred Heart, Fowler, of St. Louis; Sister Agnes of the Blessed Sacrament, Collet, of St. Louis; Sister Angela of the Blessed Sacrament, Hanisley, of St. Louis; Sister Clare of the Cross, Rice, of Illinois; Sister Veronica of the Crown of Thorns, Dorgan, of St. Louis; Sister Magdalene of St. Joseph, Hagerty, of New York; Sister Gertrude of the Holy Family, Hogan, of St. Louis, and Sister Catherine of the Sacred Heart, Carney, of Baltimore. To these we add the names of those who were professed at St. Louis and were afterwards sent to the foundation of New Orleans, namely, Mother Mary Teresa of Jesus, Roman, of New Orleans; Sister Margaret of the Sacred Heart, Trémoulet of the same city; Sister Dolores of the Crucifixion, Wise, of Alton, Ill., and Sister Gertrude of the Heart of Mary, Kelleher, of Baltimore.[1]

---

[1] One of the novices recently admitted into the Carmelite Community of St. Louis is Miss Margaret Boyle, daughter of the late Stephen S. Boyle and Elizabeth Petersen Boyle, of Cincinnati. At the age of two years she lost her sight after an attack of brain fever. This affliction seemed in after years to be an almost insurmountable obstacle to the accomplishment of a long cherished desire, namely, that of embracing the contemplative life in religion.

She had already begun to acquire fame in literature, being an able poetess, when God's will was made manifest to her and she cheerfully renounced all earthly prospects and entered into the solitude of Carmel.

The loss of her eyesight is no bar to the fulfilment of her religious duties, for she finds her way easily to all parts of the house and engages in the manual labor of the Community. Her name in religion is Sister Dolores of the Heart of Jesus.

CHAPTER XXXIII.

New Orleans.

The old city of New Orleans was destined to possess the third convent of the Carmelite nuns in the United States. Louisiana had already had the happiness of harboring the sons of the seraphic Mother, but unfortunate circumstances had forced them to abandon their mission. The year 1877 was to witness the Order of Carmel once more re-established on the soil of Louisiana.

Two ladies in that State, well known in New Orleans, had, a few years previous, entered the Carmelite convent at St. Louis. They were Sisters Teresa of Jesus, known in the world as Louise Josephine Roman, and Sister Margaret of the Sacred Heart, Eliza Maria Trémoulet. The former, born in St. James' parish, Louisiana, was a daughter of Jacques Télesphore Roman and Celina Marie Therese Gilié. She was a niece of Governor Roman of Louisiana. She made her profession on August 15th, 1868.

Sister Margaret, born in New Orleans, was a daughter of Anthony Cyprien Trémoulet and Marie Octavie Conand. She was professed on November 14th, 1870. The entrance of these two ladies into the Order paved the way for the execution of the designs of Divine Providence.

Many devout souls had for some time desired the introduction of a contemplative Order into New Orleans, and as the people of that city entertain a great devotion toward the Blessed Virgin and St. Teresa, the Order of Carmel was decided upon.

Accordingly, in the summer of 1877, a deputation of five ladies, the Misses Aimée Trémoulet and Elizabeth Hoyllsted, Mrs. Althie Ducatel, Mrs. Leopold Aleix and Mrs. Alexander Bonneval waited on Archbishop N. J. Perché to lay their plan before His Grace. The Archbishop approved of the idea and promised to further its accomplishment, as far as lay in his power. He at once conferred with the Most Rev. Peter R. Kenrick, Archbishop of St. Louis, on the subject, and at the same time requested that his two spiritual daughters, formerly of New Orleans, would be included in the number of those who would be sent to the new foundation.

Archbishop Kenrick referred the matter to the decision of Mother Gabriel, Prioress of the convent at St. Louis. The Community acceded to the request of the Archbishop of New Orleans and four professed Nuns were appointed to begin the new foundation, namely, the two we have already mentioned, together with Sister Dolorosa of the Crucifixion and the lay-sister Gertrude of the Heart of Mary. Sister Dolorosa, Margaret Anna Wise, was born in Alton, Illinois, of Peter Wise and Henrietta Sweeringer. She made her profession on November 14, 1870. Sister Gertrude was a native of Kerry County, Ireland. Her father was Maurice Kelcher and her mother Jane Collins. She received in baptism the name of Honora Catherine and she was professed September 12, 1867.

Sister Teresa was appointed by Archbishop Kenrick to preside over the new foundation. She thereupon requested the Archbishop of New Orleans to allow the new convent to be under the jurisdiction of the General of the Order. To this the Archbishop consented and wrote himself to Father Luke of St. John of the Cross, the General, to lay before him the wish of the Community. The General, although he appreciated the desire of the Nuns, answered that as there were no Discalced Carmelite Fathers in the United States he could not take the Carmelite Nuns under his jurisdiction, but begged Archbishop Perché to fill his place. The Jesuit Fathers of New Orleans promised their spiritual aid to the

new Community. Rev. D. S. Phelan, pastor of the Church of Our Lady of Mount Carmel, at Baden, Mo., a priest well known throughout the country as the editor of the *Western Watchman*, who was then chaplain of the convent at St. Louis, was appointed to accompany the Sisters to New Orleans.

On November 19th, 1877, they started on their journey. The parting from the sisters they left behind was very affecting. They travelled in their religious habits with their black veils over their faces. Father Phelan had secured for them the state-room of the Pullman car, thus enabling them to travel in seclusion. Their time was divided between prayer and spiritual reading, with the ordinary two hours recreation.

They arrived in New Orleans on the morning of November 21st, 1877, and were met at the depot by the relatives of Mother Teresa and the Sub-Prioress, who accompanied them in carriages to their new home. The ladies of the Sacred Heart had kindly offered the Carmelites the hospitality of their convent until a fitting one could be obtained. This offer, although not accepted, was highly appreciated by the Carmelites. The house in which the foundation of the Carmel of New Orleans was made was situated on Ursuline street and was rented for them by friends. The front room had been arranged as a chapel and everything was in readiness for the celebration of the Mass. The altar had been loaned from the private oratory of Madame Huchet de Kernion. Although it was near noon Father Phelan celebrated Mass, at which the nuns received Holy Communion.

The Archbishop, who was absent at the arrival of the Carmelites, delayed not in visiting them on his return home. The clergy and people of the city of New Orleans seemed to appreciate the blessing God had bestowed upon them in sending them a Community belonging to a Contemplative Order.

Archbishop Perché always proved himself a true father and faithful friend of the Nuns, and constantly encouraged them in the midst of the many trials inseparable from a new

foundation. He often declared that the Carmelites were the treasure and ornament of his diocese.

The Rev. Jesuit Fathers were foremost among the practical friends of the Sisters, who owe much to them, especially to their superiors, Rev. Fathers Gautrelet, Butler and O'Shanahan. The Jesuits have been their chaplains and confessors from the beginning.

The several congregations of religious women, especially the Sisters of Mercy, those of the Third Order of Mount Carmel and of the Perpetual Adoration, showed themselves also most kind to the Carmelites. Especial mention is also deserved by the Ursulines and the ladies of the Sacred Heart.

The Archbishop appointed Mother Teresa Prioress and Sister Margaret Sub-Prioress of the new Community.

In order to pay the rent of their house Miss Aimée Trémoulet and other charitable ladies, with the permission of the Archbishop, started a benevolent society under the patronage of St. Joseph and St. Teresa. It was placed under the direction of Father Jourdan, S. J.

For six months the little Carmelite Community dwelt in the rented house on Ursuline street. These were months of severe trials, as the place was little suited to be the abode of Contemplative Nuns.

Shortly after their arrival they received two ladies of mature years, one of whom was a widow, as out-sisters. The out-sisters, or tertiaries of the Discalced Carmelites, have a rule of their own, milder than the one followed by the enclosed religious. They make simple vows.

Finally, after much suffering and anxiety, it pleased Divine Providence that a more suitable abode should be found for the Sisters through the influence of St. Joseph and St. Teresa, and with the assistance of kind friends, they were enabled to exchange their little dwelling on Ursuline street for their present convent situated at 134 Barrack street. They took possession of their new home on May 11th, 1878. This monastery is an antique, low brick house, consisting of one floor

and an attic, with a single room wing in the rear, faced by a gallery overlooking the yard. It is well worn by wind and weather and is situated on a narrow street in the old part of New Orleans, known as French Town, and covers, what a century ago used to be a portion of the garden of the Ursuline Nuns. It was built by a Spaniard, more than fifty years ago, in the original style of the times.

The following poem, composed by Mrs. Mollie Moore Davis, a non-Catholic, refers to this house. It was written by her after a visit to the monastery and will be read with interest. Hearing that the Carmelites had offered prayers for her recovery from a severe illness, she brought a bunch of Annunciation lilies as an offering to the chapel altar:

A step away from the narrow street,
With its noisy echoes of passing feet,
Yet lapped in the holiest stillness,
Swept by the shadow and cooled by the breeze,
It looked that day to my world-worn eyes
Like a dream of some long-lost Paradise.

Against the Convent in flakes of gold,
The sunlight sparkled, and fold on fold,
The rose vine covered the arches bare;
And over the bars a restful prayer
Stole from the chapel, where, bent on knee,
The holy Carmelites prayed for me.

There, 'mid the lilies with fragrance fraught,
And sweet as those by the angel brought,
When he came to Mary of old, I stood,
And the restless fever that stirred my blood
Was soothed into peace, as the wild unrest
Of a child is soothed on its mother's breast.

Oh! patient nun of the prayer-like face,
And eyes down-dropt with an old-time grace,
Who plucked the blossom that shone at my knee,
And gave with a kindly smile to me.
Oh! more than that lily, white and sweet,
I bore that day from the Carmelite!

Racked by sorrow and pierced by pain,
I walk in the world's wide ways again,

But sometimes pausing my weary feet
I turn for a space to this still retreat.
Deep in my inmost heart it lies,
A dream from some long-lost Paradise.

I see the prayer-like face of the nun,
And the lilies that stand up white in the sun;
I hear, in fancy, the restful prayer,
Steal softly out on the noontide air,
And I bless the Sisters on bended knee,
Hidden and holy who pray for me.

In the little vegetable garden attached to the monastery stands a quaint wooden statue of Our Lady of Mount Carmel, holding the Divine Infant in her arms, who with a long cross is crushing the serpent's head that projects from the pedestal. The Blessed Virgin is clothed in the Carmelite habit, and holds the scapular of the Order suspended from her arm. There is something attractive about this statue, say the nuns, that inspires confidence. It was carved many years ago by a a saintly Redemptorist lay-brother, and was given to the Carmelites by Rev. Father Moorman, a priest of the diocese of Natchez, now deceased. The nuns hold it in great veneration.

Alterations and reparations needed by the old house on Barrack street were made in the midst of the most dire poverty, but a kind Providence never failed those who had unreservedly consecrated themselves to the service of God. Although the poverty of the Sisters was great it was generally unknown, as many were under the impression that the nuns could still live from the dowries that some of the Sisters had taken to the Convent of St. Louis. They forgot that the bank in which these dowries had been deposited had failed, and that the money had consequently been lost. The Carmelite Nuns have always preserved the deepest sentiments of gratitude towards those true friends who assisted them under these trying circumstances.

On February 1st, 1878, the Community was legally incorporated by the Legislature of Louisiana under the title of

"Monastery of St. Joseph and St. Teresa of the Discalceated Carmelite Nuns of New Orleans, La."

Soon after the nuns took possession of their home on Barrack street, it was blessed by Very Rev. J. M. Millet, Vicar-General of New Orleans, assisted by Rev. Father Jourdan, S.J.

When in the summer and autumn of 1878 the yellow fever visited New Orleans, the Sisters were spared, but one of the postulants, an out-sister, was stricken down. The Mother Prioress with the other out-sister nursed her day and night until she recovered. During this time the nuns were greatly assisted by the charity of some young ladies who, in turn, acted as portress, attended to their chapel and rendered them other services. During the prevalence of the epidemic public prayers were daily recited and chanted by the Carmelites.

From the arrival of the nuns in New Orleans, there was a constant stream of applicants for admission into the order, but the nuns refused to receive any subjects as choir-religious, or lay-sisters, until strict enclosure could be observed.

On Sunday, November 24th, 1878, to the great joy of the good nuns, the enclosure was established in their Convent by Archbishop Perché. On this occasion the Archbishop delivered an eloquent sermon on the object of the Carmelite Order, and its salutary influence upon the world at large.

In February, 1879, the celebrated French preacher of the Order of St. Dominic, Pere Mothon, who had been invited to New Orleans to preach the Lenten discourses in the Cathedral, delivered an eloquent sermon in the chapel of the Carmelites, on the occasion of the blessing of a beautiful statue of St. Joseph, the gift of some devout persons.

On December 21st, 1880, the reception of the habit by two Carmelite novices took place for the first time in New Orleans. A large concourse of people was present. The postulants were Miss Alice Mary Moore, of Mobile, Alabama, eldest daughter of Edmund E. Moore and Rose Anna Poyntz; and Miss Catherine Anne Byrnes, of New Orleans, youngest daughter of Miles Byrnes and Sarah Nelson. Both became choir-sisters.

The Archbishop gave them the habit. Miss Moore took the name of Sister Mary of the Infant Jesus, and Miss Byrnes that of Sister Catherine of St. Joseph.

On Wednesday, May 10th, 1882, Sister Mary of the Infant Jesus and Sister Catherine of St. Joseph, were admitted to their profession. They took the vows privately according to the constitutions, and in the afternoon received the veil from Rt. Rev. F. X. Leray, then coadjutor, afterward Archbishop of New Orleans. The sermon on this occasion was delivered by Rev. Father O'Connor, S. J.

In the year 1882 the three hundredth anniversary of Saint Teresa's death was commemorated. In the early part of that year, the Carmelites of New Orleans, with the approbation and encouragement of their Archbishop, made an appeal to Catholics throughout the United States to obtain their aid in the erection of a Convent and chapel as a memorial of this tri-centennial year. Through the courtesy of the Catholic press in the United States the appeal was widely circulated and the work began under the happiest auspices. However, the Rt. Rev. Bishop, who was administrator of the temporal affairs of the diocese, did not countenance the plans of the committee that had been formed for the purpose, and thus it had to be abandoned.

Archbishop Perché, however, did all in his power to aid the nuns and sent a letter to his Vicar-General for publication in order to secure contributions in aid of the good Carmelites. Donations were received for them in the churches of the Jesuits and Redemptorists, in the Cathedral, St. Peter and Paul, and St. Mary's. Archbishop Elder also recommended them to the charity of the diocese of Cincinnati, of which he was then coadjutor.

The appeal to the Catholics of the United States had failed, and when the Feast of the Holy Foundress arrived, the nuns were not in a position to commence the erection of a memorial chapel and convent as they had desired, nor was there any prospect of their being able to do so in the near future. The

contributions received were used to purchase adjoining lots for the site of the future chapel.

Several months before the Feast of the Saint, Triduums were celebrated by her daughters in New Orleans. They began on the twelfth of each month and closed on the fifteenth. On October 1st the month of St. Teresa was solemnly opened in the Carmelite chapel. The feast itself was preceded by a novena, during which several eloquent sermons were delivered.

The feast was celebrated with all possible solemnity. The panegyric of the Saint was delivered by Rev. H. Begly, S. J. The Archbishop, whose bodily health was daily declining, was, to the great grief of his Carmelite children, prevented from being present.

On Sunday, October 22nd, another solemn Triduum was commenced in honor of St. Teresa, and on each of the three days a sermon was preached.

Amongst those who greatly interested themselves in favor of the Carmelites of New Orleans, especial mention must be made of the poet-priest, the late Rev. Abram J. Ryan. He did all in his power to aid them in the accomplishment of their cherished design—the erection of a memorial chapel.

On December 27th, 1883, the Carmelites sustained a severe loss when the venerable Archbishop Perché was taken away by death. He died crowned by the confidence, respect and filial affection of his devoted flock.

Napoleon Joseph Perché was born at Angers, in France, January 10th, 1805. Having been educated at the theological seminary of Beauprean, he was ordained priest, and in 1837 came to America, where he labored under the saintly Bishop Flaget. He was soon after transferred to the diocese of New Orleans at the instance of Archbishop Blanc, of that city. In 1870 he became coadjutor of Archbishop Odin, with the right of succession. Archbishop Odin died soon after and Bishop Perché became Archbishop of New Orleans. During the years of his administration he accomplished much for the glory of God and the good of souls.

Becoming in the latter years of his life embarrassed by financial difficulties, he asked and obtained a coadjutor. Bishop Leray, of Nachitoches, was appointed as such in 1879. The Archbishop lived in ill health until 1883. His funeral is said to have been the grandest that ever took place in New Orleans.[1]

Shortly before his death, Archbishop Perché obtained from the Holy See a rescript granting to the Carmelites of New Orleans the canonical erection of the Monastery and conceding to the religious of said Monastery all the privileges enjoyed by religious who make solemn vows. This rescript is dated January 9th, 1883.

Archbishop Perché was succeeded by his coadjutor, Bishop Francis Xavier Leray, a native of Brittany, where he was born on April 20th, 1825. He came to America in 1843, and joined the Congregation of the Sulpitians. He was ordained on March 19th, 1854, became Bishop of Natchitoches in 1877, and, in 1879, coadjutor of New Orleans. He showed himself a kind father to the Carmelites during the years of his administration.

In 1884 another appeal was made in favor of the memorial chapel, this time to the Catholic societies of the United States, who responded nobly. This contribution enabled the nuns to clear the debt on their little Monastery.

During the Centennial Exposition of New Orleans many non-Catholic visitors were attracted to the Carmelite convent, and not a few went away with changed ideas of the time-worn tales of nuns being unwilling and unhappy prisoners behind locks and bars. Protestants even frequently asked the prayers of the Carmelites.

On October 15th, 1886, three out-sisters were received as postulants: they were Miss Josephine Haeffner, of Baltimore, Miss Susanna Kerr, of Augusta, Ga., and Miss Mary Stanton, of Loughrea, Ireland. They took respectively the names of

---

[1] Clarke.

Josephine of the Infant Jesus, Simon of St. Teresa and Nicholas of the Mother of God.

On October 21st of the same year five young ladies entered the Order. Four of them became choir religious and one a lay-sister. They were Miss Sarah Whitston, of Quebec, Canada, in religion Sister Francesca of the Five Wounds; Miss Mary Agnes Macy of Mobile, Ala., Baptista of the Immaculate Conception; Miss Annie E. McCann, of Dubuque, Iowa, Veronica of the Holy Face; Miss Annie Blair Lancaster, of New Orleans, La., St. Pierre of the Blessed Sacrament; Miss Sarah E. Stanford, of Washington, D. C., Magdalene of the Angels.

The Carmelites of New Orleans are especially known to the Catholics of the United States on account of the Confraternity of the Holy Face that was erected in their chapel in the year 1883. An authenticated fac-simile of the Veil of Veronica, sent them by the Carmelites of Tours, was among the first pictures placed in their choir. The Carmelite chapel at New Orleans was the first place in which the Confraternity of the Holy Face was established in this country. Archbishop Perché himself took the greatest interest in this devotion. The Carmelite chapel became a centre from which the devotion gradually spread throughout the United States. The names of Archbishop Perché and his coadjutor were the first inscribed on the register of the Confraternity that now numbers over 12,000 members, including several Archbishops and Bishops and a large number of priests and religious.

A zealous Passionist, Rev. Father Guido, inaugurated the "Work of the Reparation," connected with the devotion to the Holy Face, in the Carmelite chapel, on March 12th, 1883. Rev. Father O'Callaghan, S. J., was appointed director of the confraternity.

Archbishop Leray, whose health had for some time been failing, exchanged time for eternity on September 23rd, 1887, at Chateau Giron, his native parish in France. He had gone to Rome to pay his visit *ad limina*, but was never to return to his diocese.

After his death the See of New Orleans remained vacant for a considerable time.

On October, 1887, the community obtained from unknown benefactors the valuable gift of a frame house on the corner of Barrack and Rampart streets. It was received through the instrumentality of Messrs. P. E. Theard & Sons, Attorneys-at-Law.

On August 7th, 1888, Most Reverend F. Janssens was promoted to the See of New Orleans. He was born at Tilburg, in Holland, October 17th, 1843. Having determined to become a priest he came to America and entered the diocese of Richmond. He successively filled the posts of Rector of the Cathedral, Vicar-General and administrator of the diocese. In 1881, he was appointed Bishop of Natchez, whence he was promoted to New Orleans. In Archbishop Janssens the Carmelites received a superior who, while Bishop of Natchez, had already proved himself a great friend of the devotion to the Holy Face.[1]

The profession of the five novices who had received the habit in 1886 was delayed on account of the See of New Orleans being vacant. When, however, Most Rev. Archbishop Janssens had entered into possession of that See permission was granted them to make their profession. They accordingly made their vows on November 21st, 1888, together with two out-sisters: Sister Josephine of the Infant Jesus and Sister Simon of St. Teresa. They received the black veil at the hands of Rt. Rev. J. O'Sullivan, Bishop of Mobile.

On March 17th, 1889, Miss Mary Harrison, of Detroit, Michigan, received the habit as out-sister or tertiary of the Order, and took in religion the name of Sister Joanna of the Cross.

On July 8th three young ladies received the habit. They were Miss Victoria Weich, of Brooklyn, N. Y., in religion Sister Aloysia of the Blessed Trinity; Miss Anne Clara Orr,

[1] Pastoral letter of the Synod of Natchez.

of San Francisco, Cal., Sister Mary Elias of the Precious Blood; and Miss Mary Elizabeth Ries, of New Orleans, Sister Alberta of the Holy Angels.

The Community of New Orleans at present (1889) numbers nine professed choir-nuns, two professed lay-sisters, two professed out-sisters, three choir-novices, and one novice out-sister.

May these faithful spouses of Jesus Christ continue bravely to accomplish the work they have begun to the honor of the Sacred Face of our Divine Redeemer!

CHAPTER XXXIV.

Montreal.

In the year 1873 a convent of Discalced Carmelite nuns was founded at Montreal, in Canada. For the account of this foundation we are indebted to the life of Mademoiselle Frémont, written by Rev. Antoine Braun, S. J.[1] To fully appreciate the manner in which it was brought about, a sketch of that life will be necessary.

Marie Lucie Hermine Frémont was born at Quebec, on the 24th of December, 1851, of truly Catholic parents. Her father was the dean of the medical faculty at Laval University. In her early youth she was placed for her education in the convent of the Sisters of Jesus-Marie, at Pointe-Levis, where she remained until the death of her father, in 1862, when she continued her studies in the convent of the Ursulines of Quebec and completed them at home.

A few years later, in 1866, her sister Adine, entered the convent of the Precious Blood. Meanwhile Hermine made great progress in virtue and in the knowledge and love of God. She spent the winter of 1870 with her sister Adine in the convent of the Precious Blood at St. Hyacinth, and, during her sojourn in that asylum of piety, Adine was taken away from her by death.

On a visit to Florida, in 1872, she made the acquaintance of the Carmelites at Baltimore. Returning home she wrote from New York:

---

[1] *Une Fleur du Carmel*, par le R. P. Antoine Braun, S. J.

"At Baltimore, where we spent more time than in the other cities, I was very much interested and edified in visiting the numerous communities of the city, especially the Discalced Carmelites, who received us with much charity. We asked them many questions, and they, seeing that we were desirous of knowing some details concerning their manner of life, made known to us several points of their rules and constitutions.

"They follow in everything the rule of St. Teresa and appeared to me very fervent. Their goodness, meekness and holiness edified us very much. Everything reminded me that I was in a house of prayers and penance and of love for poor sinners.

"How happy I am to have seen the Carmelites! I told mamma that their austere monastery was what I loved most at Baltimore, and that I would not exchange the happiness I experienced in that city for anything in this world.

"I recommended myself earnestly to the prayers of those good sisters."

This visit to the convent at Baltimore was the means that God made use of to call Hermine to the Order of Carmel. It was the 18th of April, 1872, the Feast of Blessed Mary of the Incarnation. The Sisters told her that they were celebrating the feast of a holy Carmelite, and they would place her under the protection of their Blessed Sister. On that day the first thought of becoming a Carmelite entered her mind.

This was not one of those passing impressions that leave no mark and are followed by no action. It was the voice of God that had sunk deeply into her soul and to which she proved herself obedient. A little more than a year after this first indication of the Divine will, Hermine Frémont had crossed the Atlantic, leaving Canada and her mother behind, to consecrate the remainder of her brief life to God in the monastery of discalced Carmelites at Reims, in France, where she arrived on June 14th, 1873.

She received the habit on the 13th of October, of the same year, and took the name of Teresa of Jesus. Hermine had now attained the object of all her desires on earth, but God had

decreed that her career should be short; she was a flower that was soon to be transplanted. During the few months she spent in the novitiate she edified her Sisters by her humility, her love of silence, her mortification and her charity. Toward the close of the year 1873, she suddenly declined in health. On December 22nd, her situation being exceedingly grave, the last Sacraments were administered to her. In the morning of the same day she had been allowed to take her vows. A short time before her death she requested her Sisters to sing the "Magnificat," and asked them repeatedly to speak to her of Jesus. Finally, about four o'clock in the afternoon, her soul departed to a better world. The flower had faded on earth to re-open with new life and fresh beauty in the celestial gardens of the Divine Bridegroom.

Sister Teresa had the desire of seeing the Order of St. Teresa established in Canada. "I offer my whole fortune," she wrote before leaving her country, "to have a monastery of Carmel established at Montreal." It was thought that God had chosen her to be the instrument of this foundation, but the Almighty had otherwise decreed. Many difficulties opposed the projected establishment, but after the death of Sister Teresa they gradually disappeared.

The idea of bringing the Carmelites to Canada, it is said, was almost as old as the colony and originated about the time that the first convents of discalced Carmelites were founded in France. The plan, however, could never be put into execution until Mgr. Bourget became Bishop of Montreal. Miss Frémont had endeavored to have a house of the Order established at Quebec or Montreal, but in vain; finally, however, after her death, the moment arrived. On the 6th of May, 1875, a colony of Carmelites from Reims arrived at Quebec. They were six in number. After a short time they established the convent of Our Lady of the Sacred Heart, at Hochelaga, near Montreal, on June 6th, 1875.

A few years after their arrival in Canada they lost one of their number, Sister Mary Angela of the Eucharist. She was a young religious of great virtue, who died on August 8th, 1879.

CHAPTER XXXV.

Recent Events.

The confessor of the monastery of Baltimore, Rev. Robert Kleineidam, C. SS. R., died March 31st, 1883.

Rev. F. Eberhardt, C. SS. R., was appointed his successor. Father Eberhardt, who had already filled this position, was at this period superior of the Church of the Sacred Heart at Highlandtown, near Baltimore.

On May 15th a beautiful statue of St. Teresa, which had been presented to the Community by a benefactor, was solemnly blessed in the Carmelite chapel by the Most Rev. Archbishop, assisted by Rev. P. Fitzpatrick, S. J., and Rev. F. Kuhmann, C. SS. R.

On November 21st, 1883, Sister Teresa of Jesus, Helen Pauline McMaster, was professed.

On June 3rd of the following year, Rev. Father Majerus, C. SS. R., was appointed ordinary confessor, and on September 8th, Rev. F. Smith, S. J., became extraordinary confessor.

Towards the close of the year 1884 one of the most memorable events recorded in the history of the Catholic Church in the United States took place in Baltimore. It was the meeting of the Third Plenary Council. It began on November 9th, and continued its sessions until December 7th. It was presided over by Archbishop Gibbons, as Apostolic Delegate.

On November 26th, Mother Beatrix of the Holy Spirit was elected prioress.

On April 16th, 1885, another death occurred in the Community. Sister Catharine of St. Elias, Eliza Flanigan, died

in the 46th year of her age and the 17th of her religious profession. She had been confined to the infirmary but a few days. Her complaint had not been thought serious; so that even the day before her death the physician considered her convalescent. Between four and five o'clock on the morning of the 16th of April, she passed away in her sleep so calmly that the Sisters who were watching near her noticed no death struggle, and were unaware of the final moment. She had not the happiness of receiving the last Sacraments, but her life filled the hearts of the Sisters with the sweet conviction that her death had been happy. She was conspicuous as an example of assiduity at the choir, love of labor and kindness to her Sisters. She had also a great devotion to the Passion of Our Lord, and to the Dolors of the Blessed Virgin. Her last community act was to assist at the chanting of the Tenebrae on Good Friday, although she was not well at the time.

Her funeral took place on Saturday, May 17th, from the convent chapel. Rev. Thomas Lee celebrated the Mass of Requiem, and His Eminence, Cardinal Gibbons, preached the sermon.

The day after the death of Sister Catharine another member of the Community was called away. Sister Aloysius of St. Joseph, Sarah Whelan, died on April 17th, in the 77th year of her age and the 57th of her religious life. She was a lay Sister, and the last one who had lived with the Mother Foundress of the Order in the United States. She had been an invalid for more than forty years and had given a most beautiful example of patience, conformity to the will of God and cheerfulness in suffering. She never complained of her sufferings, for she said that this life, where we have the opportunity of meriting, is after all better than purgatory.

Her infirmities prevented her from performing her ordinary duties, yet she devoted herself assiduously to all work that was in her power. She was very charitable and especially devoted to the sick, and assisted with skill and tenderness in taking care of all who died from the time she entered the

community. Her last illness, an acute bronchitis, was but of a few days' duration. She received the last Sacraments in perfect consciousness, and peacefully expired about fifteen minutes after eight o'clock in the morning. This good Sister had been characterized by her devotion to the Infant Jesus, to the Rosary of the Blessed Virgin Mary, to St. Joseph and her Guardian Angel.

Her funeral took place on Monday, April 19th. Rev. Thomas Lee celebrated the Mass of Requiem, and Archbishop Gross, of Oregon City, preached the sermon. Both Sister Aloysia and Sister Catharine were interred at Bonnie Brae Cemetery.

Only a short time after, the death-knell was again heard in the community. Sister Martha of the Holy Cross, Cecilia Murray, departed this life on July 5th, 1885, in the 91st year of her age, and the 39th of her religious life.

Sister Martha was a native of Ireland, and possessed of that strong active faith which characterizes her race. She was brought up piously by her good parents and several times made the celebrated pilgrimage to Lough Dearg. She remained on the holy island some days and performed all the penitential exercises prescribed. Our Lord gave her great graces at those times, for which she was always deeply grateful. Many years afterwards, when she had grown old in Carmel, a priest, who visited the convent, was speaking to her of her native country, and said to her: "Sister Martha, you will never see Lough Dearg again!" "But," she quickly replied, "I can have Lough Dearg here every day if I wish," alluding to the spirit of penance which should characterize a Carmelite.

She had a fund of practical common sense, solid piety and great love for God and her neighbor. She was always particularly kind to the novices, and had a great compassion for them; for, she said, the "poor children had just left their mothers," and she was so much afraid that they would not get enough to eat that she used to give them an extra piece of

bread or some other trifle that was not prepared for the community. She was devoted to her duty as a lay Sister and even when past eighty years of age continued her regular work in the kitchen, and in her turn would ring the bell to awaken the community in the morning. Until within a few months of her death she went regularly to prayer with the community, promptly answering the bell like a young religious.

Although so advanced in years, she showed no signs of decrepitude, she was erect and walked with a firm step to the last. Her sight failed somewhat, but she occupied herself during the last years of her life in spinning coarse thread, which she afterwards used in making the *Alpargates*[1] (covering for the feet) used by the Sisters.

She had a very sincere, cordial and upright nature and a great spirit of detachment and confidence in the goodness of God. The last years of her life were spent in preparation for death. She prayed constantly and her rosary was always in her hands, and when the Sisters would stop to enquire how she was, she would reply that she was "waiting for the mercies of the Lord," referring to her death, for which she was patiently longing.

During her last sickness she was most patient and as docile as a little child. She received all the consolations of our holy religion and breathed her last whilst the community, assembled around her bed, was reciting the *Salve Regina.*

There were many vocations to the sanctuary and to religion in her family. Rev. Fathers H. and J. Gallagher, priests who died deeply regretted a few years since in San Francisco, were her cousins, and several of her relatives, priests and religious, are still living.

In the year 1885 Most Rev. James Gibbons, Archbishop of Baltimore, was raised by His Holiness, Leo XIII, to the dignity of a Cardinal. It was an extraordinary event in the

[1] A Spanish word.

annals of the most ancient diocese in the United States. Nearly a century had elapsed since its first Bishop had been consecrated at Lulworth Castle in England, when the eighth successor of Archbishop Carroll was elevated to the rank of a Prince of the Church.

On January 21st, 1886, Miss Gertrude Genevieve McMaster, in religion Sister Gertrude of the Heart of Jesus, made her profession.[1]

On July 14th, 1886, the community was again visited by death. The sub-prioress, Mother Ignatius of the Greater Glory of God, Amelia Keating Bauduy, died in the 66th year of her age and the 29th of her religious profession. She was endowed with a childlike simplicity and obedience. She had a great devotion to the Blessed Sacrament, to the Immaculate Conception of the Blessed Virgin and to St. Joseph.

In the office of prioress, to which she was twice elected, she showed much thoughtful kindness in providing for the necessities of the house and in procuring every relief and solace for the sick, conformably to the spirit of St. Teresa, who wished that those who were well might want for something needful, rather than that the sick should be deprived of charitable relief.

She had been for years a great sufferer with a chronic affection of the stomach, yet she was able to fulfil her ordinary duties until within a few days of her death. She repaired to the infirmary on July 12th, and although her sufferings were intense, her condition was not considered dangerous. About six o'clock on the morning of the 14th of July, she made her confession, but did not receive Holy Viaticum and Extreme Unction, as she was not thought to be in danger of death. A few minutes after eleven o'clock in the morning she suddenly expired without an agony. Her death, however, was not unprovided; for several months she had felt a presentiment of its approach, and in the month of June had made the jubilee retreat as a special preparation for it.

---

[1] Sister Gertrude and Sister Teresa are daughters of the late James A. McMaster, editor of the *New York Freeman's Journal.*

Only a few hours before she was called away she said to one of the Sisters: "Do you think this is to be my last sickness?" and on hearing the answer: "Your condition is critical, but you are resigned to God's will, are you not?" she replied: "I am in God's hands; I have no wish, at any moment"—words which attested her perfect resignation and conformity to the holy will of God.

Her obsequies were held on Friday, July 16th, the Feast of Our Lady of Mount Carmel. The community Mass for the festival was said by Father Majerus, C. SS. R., at six o'clock. Very Rev. Boniface Krug, O. S. B., prior of the Benedictine Monastery of Monte Casino in Italy, said Mass at seven.

Cardinal Gibbons had interrupted his short vacation, in order to preside at the obsequies. The Requiem, at which His Eminence assisted, was celebrated at nine o'clock by Rev. Thomas Lee, rector of the Cathedral. Monsignor McColgan and Father McManus were deacons of honor to the Cardinal. Among the clergy present were Father Krug, O. S. B., Father Majerus, C. SS. R., Father Clarke, S. J., Father Ardia, S. J., and Father Kautz, C. SS. R.

The remains of Mother Ignatius rested in the choir of the convent, dressed in her habit and scapular, in a coffin of common pine, unpainted. Before the Mass the six pall-bearers entered the choir and bore out the coffin into the centre of the church.

His Eminence, the Cardinal, delivered a short address on the happiness of death for one who had led so holy a life. Father Bartlett, of St. Ann's Church, played the organ at the *Libera*, and sang, with assistants, the Response.

The mortal remains of Mother Ignatius were interred at Bonnie Brae Cemetery. A long notice of her death appeared in the *New York Freeman's Journal*, from which many of these details have been taken.

The venerable Archbishop of St. Louis, Most Rev. P. R. Kenrick, who had known Mother Ignatius since her girlhood, on hearing of her death, wrote as follows to the community:

St. Louis, *Sept. 25th*, 1886.

Rev. Mother:

My absence from the City up to the 17th of this month will, I trust, plead my excuse for not sooner acknowledging the receipt of your letter of 19th July last. I need not say how deeply I felt the announcement of the death of M. Ignatius or that I did not neglect to pray for her eternal repose when I first heard it, during my absence from home. Herself, her saintly Mother and Grandfather, are the most cherished remembrances of my ministerial life.

Thanking you for your letter and wishing for yourself and Community every blessing,

I remain, Rev. Mother,

Your obedient servant in Xt.,

✠Peter Richard Kenrick, *Abp.*

In September, Rev. L. Claessens, C. SS. R., was appointed ordinary confessor. On October 15th, the Feast of St. Teresa, a solemn High Mass was celebrated in the chapel by Rev. Thomas Lee, assisted by Rev. Father Fitzpatrick and Rev. Father Neale, both of the Society of Jesus, as deacon and sub-deacon. His Eminence, Cardinal Gibbons, presided in the sanctuary. Rev. B. J. McManus and Rev. J. M. Giraud, S. J., were deacons of honor to the Cardinal. Rev. P. S. Donohoe delivered the panegyric of the saint. There were present in the sanctuary Rev. F. A. Smith, S. J., Rev. F. Anwander, C. SS. R., Rev. A. Stuhl, C. SS. R., Rev. M. Kuborn, C. SS. R., and Rev. J. D. Mahar. The choir, with orchestral accompaniment, was under the direction of Prof. F. X. Hale.

During the course of this same year a letter was received from the superior of the monastery on Mount Carmel in Palestine. Rev. Thomas Lee, rector of the Cathedral of Baltimore, on a tour through the Old World, had visited Mount Carmel, and on his return to America related that on account of long outrages on the part of German Lutheran colonists, artifice joining hands with violence, the community of Mount Carmel were in instant danger of having their holy

places destroyed for lack of money to pursue their rights in the courts. Although the German Lutherans had officially been declared in the wrong, still, backed by Prussian money, they were in hopes of winning. The letter from Mount Carmel is an appeal for aid. We here reproduce it in full:

Pax Christi!

J. M. J.

MOUNT CARMEL, *April*, 1886.

My Rev. Mother:

Though great distances of regions separate us, we are none the less united in one Common Rule, and I am sure your Reverence will take part in the sorrows of our beloved Sanctuary of the Lady of Mount Carmel. It is the cradle of our Holy Order; and it is where, from the days of our Holy Founder the Prophet Elias, till our times,—that is for *nearly two thousand seven hundred years*, the aspirations for the coming, followed by devotion to her conceived and born, have been rendered to the Ever Blessed Mother of God. This Mountain, so dear to our holy Order, is now threatened by a colony of German Lutherans, who have established themselves at Kaiffa, a small seaport at the foot of Mount Carmel. They have repeatedly, within the past year, assaulted us with force and arms, breaking down the poor walls of our Cloister, and destroying everything they could lay hands on. They wish to dispossess us, and take possession of our Holy Mountain. God be praised, by the protection of Our Lady, we have been enabled to make them cease their assaults; but though declared in the wrong, by chicanery they are making desperate efforts to get the Turkish Government to dispossess us of our rights of so many ages.

Our confidence that Our Lady will confound their evil designs is unshaken. But it is true, all the same, that for eighteen months past these unhappy German Colonists have put us to expenses that we have no means to meet; and the ruin of this Sanctuary must follow, except charity from abroad comes to our aid.

That is what gives me courage to address your Reverence, to succor us, so far as you possibly can, with the assurance that we will make it our duty constantly to recommend you, your Community and all who, through you will help us, to the Virgin of Carmel, who, we are certain, will not rest till she renders to her children their reward a hundredfold.

Commending myself and my Community to your fervent prayers, I am glad to subscribe myself, Rev. Mother, your very humble and devoted brother in Jesus Christ,

Fr. Maria Francis,

Of the Sacred Heart of Jesus.

Superior of Mt. Carmel, Syria.

The foregoing letter, and the following comment, appeared in the *New York Freeman's Journal:*

"We have been cold, and slow, in offering the appeal, to be certain that the case is precisely as represented. The letter from Mount Carmel is dated April 7, 1886. Now, some response should be quick. The poor Community of unshod Carmelites, in Catholic and generous Baltimore, have nothing to give except what is given them to give to others. The oldest Community of Religious women in the United States, —their Cloister in Maryland antedating the consecration of John Carroll as first Bishop of Baltimore,—their Monastery is cramped in its needed proportions, and without the breathing-ground about, the one and the other of which St. Teresa, in her severe Constitutions, required as a Foundation for her daughters in religion. The Carmelites in Baltimore are happier than birds in their cages, but some consideration, some day, may be had by the generous and Catholic people of Baltimore, for the needs,—recognized by their holy founder St. Teresa,—of those Carmelites of their own State, and Regions, who have grown old, decade after decade, praying and doing severest penance, for the City and State to which they belong, for the people and for the clergy in an especial manner, while also offering their holy works and prayers for so many others, constantly asking and getting through them answers from Heaven.

"We transmit, through our columns, the appeal of the Superior of the Carmelites on the Mountain of Holy Elias, to our readers who wear and love the Scapular of Our Lady of Mount Carmel. If there be those who are rich and wish

to give of their abundance,—they will honor Our Lady of Mount Carmel and do good to their own souls. But we ask those who are not rich, to give even a little. Those of our readers who are in Europe or other regions, distant from the United States wishing to make personal offerings or aggregate contributions of their friends, can do so by sending them distinctly marked as to their intention, to, *Il Reverende P. Girolamo Maria, Commissario Generale di Carmelitani Scalzi, Roma, Italia*, in draft, or International Post-office Order, payable to that address. For those in the United States, British America, etc., the Mother Prioress of the Carmel of Baltimore will gladly receive contributions. The sufficient address will be: '*Carmelite Convent, Biddle and Caroline streets, Baltimore, Md.*' For a few weeks,—for what is to be done should be done quickly,—we will in the *Freeman's Journal*, receive and acknowledge, even small sums, such as twenty-five cents, and transmit these, duly to Rev. Mother Beatrix, Prioress of the Carmel of Baltimore. It will be a good act of faith for those that wear the Scapular of Carmel, and know and love its graces, to unite in offering even little sums, for the honor, and protection, of the place on earth where Our Immaculate Lady was first worshipped.

"And there is something grand for Catholics to honor, the holy Prophet Elias. It is of firm belief that before the last day, 'the two witnesses' that are to appear clothed in sackcloth, preaching a last call to faith and repentance are Enoch and Elias who have not yet died, but are yet to be slain.

"It is also a pious tradition that on the mountain of Transfiguration, where Moses and Elias appeared with Our Lord, Elias asked that there might remain on earth, faithful to the last, some of his children of Carmel, and that Our Lord granted his prayer.

"The Holy Roman Catholic, and Apostolic Church has granted to the Carmelite Order as a Double Feast of the First Class, with an Octave, July 20, lately past, the Feast of St. Elias, the Prophet,—'Founder of the Carmelites.' Seven

Popes, as set forth by the 'Doctor Eximius' (so called by Pope Benedict XIV.), Suarez the Jesuit, have in Bullas, in Decrees, and Constitutions, recognized that the order, or 'Religion,'—*Religio Carmelitarum*—dates back to the Prophets, and especially to Elias. These Popes,—some of so grand renown,—were Sixtus IV., John XXII., Julius II., (St.) Pius V., Gregory XIII., Sixtus V. and Clement VIII. Pope Clement VIII. in the Bull Dominici Gregis, giving special privileges to the Carmelite Friars of St. Teresa's Reform in sending them again to Persia, calls them "Disciples of your Father, the Holy Prophet Elias, the Founder of Your Institute, *SSmi Eliae, vestri Instituti Auctor.*"

"These are pleasant thoughts, not only for Carmelites but for all devout wearers of the Scapular. The hymns of the Feast of St. Elias, in the Carmelite Breviary are exultant and very beautiful.

"Take the first two stanzas of the hymn of the first Vespers:

> "Help will come to us, this day, if in spirit we fly to the top of the mountain of lofty Carmel and with full voice recount the honors of praise due to the Prophet Elias.
>
> "He is the Guide, the Chief, the Glory of the Order, whose offspring has found its increase in the world from the East to the West ever blest from on high."

In response to the appeal from Mount Carmel, the community sent, in October, 1886, to the Fathers of their order residing on the holy mountain, a draft for the sum of $1,000, which had been collected through the *New York Freeman's Journal* by the efforts of its editor, the late James A. McMaster. The pecuniary assistance the friars of Mount Carmel thus obtained enabled them to bring their law-suit to a successful issue, and thus, for a time at least, to avert the danger that threatened their property.

On October 25th, 1887, Mary Banez, Sister Veronica of the Holy Face, was professed, and on the 29th of November following, Sister Angela of the Presentation, Mary Josephine Dyer, was elected prioress.

On January 24th, 1888, Sister Augustine of the Mother of God, Eulalia Mary Tuckerman, made her vows. Her profession was followed by that of Sister Alphonsus of the Heart of Jesus, Barbara Braun, on December 6th, 1888.

On May 16th, 1889, Sisters Clare of the Blessed Sacrament, Elizabeth Nagle, and Alberta of the Heart of Jesus, Antoinette Homer, were professed.

CHAPTER XXXVI.

The End.

Reader, we have reached our journey's end. From the summit of the Sacred Mountain, where Elias and Eliseus once dwelt in holy solitude, we went forth to follow the Order of Carmel in its voyage through the ages. In one brief chapter our mind flew through centuries until it rested upon Avila's sacred soil, beside the cradle of the great Teresa of Jesus, whose life and labors with those of her first associates in the great work she had undertaken, filled our hearts with admiration as we perused the second chapter of the present work.

Having crossed in spirit the Pyrenees with Blessed Ann of Jesus, the Venerable Ann of St. Bartholomew and their companions, we found a resting-place for our thoughts in the time-honored city of Antwerp. There we learned to know and admire the companions and successors of Mother Ann of the Ascension, who sanctified by the holiness of their lives the English monastery founded by Lady Mary Lovel.

With Mother Bernardina Matthews, her nieces and Mother Clare Joseph Dickenson, we braved the ocean's fury, and having traversed the Atlantic that thus far no steamship had ever ploughed, we landed at Charles County, where the first monastery of religious women in the United States was founded.

We followed the history of our American Carmel, and as time went on, we made the acquaintance of new personages, to behold many of them again fall beneath the scythe of death. Carroll, Neale, Flaget, Bruté, Marechal, and others have

been rendered familiar to our readers, as they occasionally appeared in relation to our Carmelites.

During the century of our Carmel's existence on American soil seventy-two members have made their profession in Maryland, of whom fifty-two have gone to the land whence there is no return, where we hope they enjoy the reward of their labors. Most of the Carmelite nuns died in a venerable old age. Only sixteen were under the age of fifty, and seven had reached that of four-score. This proves conclusively that the austerity of Carmel is by no means incompatible with good health and a long life, but, as it would seem, rather tends to promote both.

Ere we bid farewell to Carmel, let us enter in spirit into the secluded precincts of a monastery of the prophetic order and contemplate the lives of those happy spouses of the Lamb, who have hearkened to the invitation to leave all and follow Christ.

The life of a Carmelite of St. Teresa's Reformed Rule is one of prayers and sacrifice. The noble woman who had the courage to place herself at the head of a few self-sacrificing daughters of the Cross to embrace the Rule of Carmel in all its rigor, set before the eyes of her children the sublime end of aiding the Church and saving souls by their works, their austerities and their prayers. This work of the salvation of souls was the one ambition of St. Teresa's life. For this she lived, labored and died, and this she left to her followers as a precious legacy.

The end of the discalced Carmelite's life is obtained by sacrifice, hence the austerity of the Rule, in which bodily mortification occupies a prominent place. The use of flesh-meat is rigorously interdicted. The Carmelite fasts frequently. On ecclesiastical fast-days the use of eggs, butter and milk is forbidden. This also holds good for every Friday of the year, except those between Easter and Pentecost. The great fast of the order begins on September 14th and ends at Easter; the fast-days of the order, however, are kept less rigorously than those of the Church.

The bedding is of straw with sheets of serge. The habit is also made of serge.

The enclosure of the Carmelites is strict, and no one is admitted into the precincts of the cloister without absolute necessity. The religious speak to visitors through a grating and wear on such occasions a veil over their faces. The time not spent in prayer and the necessary recreation is employed in manual labor. The fruits of their labor are one of the sources of revenue for the monastery. The domestic labors are shared by the Sisters according to their aptitude and strength.

The spirit of mortification must serve to prepare the soul for a closer communication with God in prayer, hence the Carmelite, whose life is a life of penance, must also of necessity be animated with the spirit of prayer. In order to encourage this spirit, a continual silence is observed, except at the hours of recreation. This silence, from Complins until after Prime, is of the utmost rigor.

"The order of Carmel," says Father Braun,[1] "being essentially solitary and consecrated to prayer, those whom the Lord deigns to call to it, must be exceedingly on their guard not to lose this spirit of retreat, recollection and interior union with God, which cannot be united with those frequent relations with the world that would serve to recall the things they have left, in order to follow their Divine Spouse. They will remember those they have left when praying before the altar, and their affections, instead of growing weaker, will become deeper and more ardent in proportion to their greater purity and sanctity, being only for God and the good of souls. A sacrifice offered up for them, an act of virtue, will be incomparably more useful than a long conversation, at least ordinarily speaking."

The nuns of the Order of Mount Carmel recite daily the Divine Office in choir, and spend two hours every day in mental prayer.

---

[1] *Une Fleur du Carmel.*

Choir—Carmelite Convent, St. Louis, Mo.

In summer they rise at a quarter to five, and begin at five o'clock the meditation that lasts until six o'clock. At six they recite the canonical hours, when each one retires to her cell where she reads a little from the Imitation of Christ. Then follows the Mass, after which they betake themselves to the occupations of the day.

At ten o'clock they examine their consciences, after which they go to the refectory. During meals one of the Sisters reads aloud out of a spiritual book. After dinner they all repair to the choir and thence to the recreation room where they converse together until noon. Carmelites at recreation are always joyous and recreate each other; for such was the spirit of St. Teresa. Melancholic characters are by no means welcome to the inhabitants of Carmel.

After recreation they again return to their occupations until two o'clock, when they recite Vespers. The remaining time until three is spent in spiritual reading. From three to a quarter to five the time is occupied in manual labor. At a quarter to five they read the subject of the meditation. The hour from five to six is passed in mental prayer. After the Angelus the religious go to the refectory for supper, or the collation. Then follows recreation as in the morning.

At a quarter to eight Complines are recited. The time between Complines and Matins may be spent according to the devotion of each one.

Matins are said at nine o'clock, after which follow the examination of conscience, and the reading of the subject of the meditation for the following morning. After the evening exercises all retire to rest, about eleven o'clock.

In winter the nuns rise, and all the morning exercises take place an hour later.

As prayer is one of the chief objects of the Order of Carmel, the Sisters are constantly called upon from far and near to give the assistance of their prayers in all kinds of spiritual and temporal necessities. The following incident will serve to show with what faith and confidence the people recur to the Community:

In the latter part of the year 1882, small-pox broke out in the city of Baltimore and it was feared that it would become an epidemic. Many persons requested the prayers of the Sisters to avert the calamity, and they chanted daily, in community, the hymn to Our Lady, for help in time of pestilence: "*Stella cœli extirpavit.*" In January of 1883, a secular newspaper published the following item: "The Mayor received yesterday a card, signed, 'Our City,' requesting the prayers of the good Carmelite Nuns for the small-pox sufferers."

On hearing of this petition the Sisters redoubled their supplications and daily went in procession through the cloisters, carrying a statue of Our Lady and chanting the Litany of the Blessed Virgin, with appropriate versicles and prayers. Thus they continued to implore the mercy of God until the faith of the good citizens of Baltimore was rewarded and all danger was at an end.

Among the many special devotions of our first American Carmelites, we must particularly note their practices of piety in honor of Our Blessed Lady.

They had a great and tender love for the Blessed Virgin, as was befitting the members of the Order of Mary, the Mother of God. They had all adopted the particular form of devotion taught by Blessed Grignon de Montfort[1] in his little work on "True devotion to Our Lady," and consecrated themselves the "Slaves of Our Lady," or, according to the the quaint, old English expression, had "entered into the Bondage." The act of consecration which each one wrote and signed with her own hand always ended with these words: "O, my dear Blessed Lady! I am your servant and the bond-slave of your greatness! O, my Lord Jesus! I am Yours and Your Blessed Mother's servant and bond-slave!"

---

[1] Louis-Marie Grignon de Montfort was born January 31st, 1673, at Montfort-la-Canne in Brittany. In 1700 he was ordained priest. He is known for his extraordinary devotion to the Blessed Virgin. His saintly life closed on April 28th, 1716. (See his life, published by Richardson & Son, London).

According to the Ven. Archdeacon of Evreux, Boudon, in his "Saint Esclavage," the English Catholics in the 17th century were remarkable for this devotion of the Slavery or Bondage of Our Lady. It has been greatly encouraged and extended within the last few years by the publication in English of Blessed Grignon de Montfort's little book on "True devotion to Our Lady." This was translated into English by Father Faber in 1862, and in the year 1883 an edition was brought out by Rt. Rev. H. Vaughan, Bishop of Salford, prefaced by a letter, in which he urges this devotion on the clergy of his diocese.

In 1888 a fourth edition appeared, with a preface, also by Bishop Vaughan, in which he still more warmly recommends to every one this "True devotion to Our Lady."

In the year 1887 an abridged addition of B. de Montfort's work was issued by a Dominician Father of New York, which has greatly tended to popularize the devotion in this country.

The Carmelite Sisters in the United States have continued to walk in the footsteps of their predecessors and to practice that tender devotion to the Blessed Virgin, which they learned from their first mothers.

The Community has also a great and special devotion to the Holy Face of our Lord. Since it pleased our Divine Saviour to choose one of their Order, Sister Marie de S. Pierre, who died in the odor of sanctity, in the Carmelite Convent of Tours, July 8th, 1848, as the humble instrument for the propagation of this devotion and for the establishment of the Confraternity in honor of the Holy Face, the Sisters regard it as a sacred duty to do all in their power to increase the love and worship of the Adorable Face of Jesus. They received from Tours in 1858 a picture of the Holy Face, a true copy of the Veil of Veronica preserved at Rome, which they venerate in their choir and before which a lamp is kept constantly burning, in a spirit of reparation for the outrages committed by sinners against the Holy Face. The oil from the lamp is frequently given to sick persons and many cures are effected

in favor of those who use it with faith and confidence. This picture venerated in their choir was received directly from Monsieur Dupont, popularly called "The Holy Man of Tours,"[1] whose cause of Beatification has already been introduced.

The devotion to St. Albert is growing very much among the people, in consequence of the use of water blest in his honor, by which many sick persons have been cured. St. Albert, of the Order of Carmel, was a native of Sicily. The sanctity of his life and the number and splendor of his miracles drew upon him universal veneration even during his life. After his holy death, which took place Aug. 7th, 1307, the devotion of the people was greatly increased by a marvellous occurrence said to have taken place at his obsequies. At the beginning of the Requiem Mass, two angels, radiant with beauty, appeared near the bier and intoned the Introit: *Os Justi*, of the Mass of Confessors. This solemn authorization of the public devotion was confirmed by many miracles, and he was canonized by Callixtus III. On the day of his feast, from time immemorial, it has been customary to bless water, in which a relic of the Saint is immersed.

Now, reader, our task is ended. We part to pursue our respective vocations; but as we journey on o'er life's darksome ways, our hearts shall be cheered by the thought that in the solitude of their monastic homes, upon the mystic mountain of Carmel, the daughters of St. Teresa are praying for the readers and for the writer of this history.

---

[1] Leon Papin Dupont, commonly called the Holy Man of Tours, was born at Martinique in the early part of the present century. A great part of his life he spent at Tours in France, where he especially rendered himself celebrated by this devotion to the Holy Face of Our Lord. He died a saintly death on March 18th, 1876. (See Life of M. Dupont by l'Abbé Janvier).

APPENDIXES.

APPENDIX A.

The English Carmelites.

The following account is copied from an old manuscript, written June, 1776, by Mother Mary Margaret of the Angels, Mary Brent.

Our first Mother was Mother Ann of the Ascension, Worsley. She founded our convent in the year 1619. She was superior twenty-five years, and gave our holy habit to fifty young ladies. She died on the 22nd or 23rd of Dec., 1644.

Our second superior was Mother Ann of St. Augustine, *alias* Wright. She took the holy habit in 1637, aged twenty-seven years, and was made superior in 1645 by the advice of our first Mother. In her last sickness the religious were very importunate with her Reverence to know whom she would advise them to choose for prioress after her death. She at last said to them Sister Ann of St. Augustine, because she knew she could bear the cross, which our dear Mother said would prove a very heavy one to those who followed her.

Sister Ann of St. Augustine was praying by the corpse of our dear Mother when she lay exposed in the choir, and being overwhelmed with grief for the loss of her dear Mother, and full of fear of succeeding her, it is said our dear Mother turned her head towards her, and said: "Who are you that dare resist the will of God?" In fine, Sister Ann of St. Augustine was chosen superior, and had all the voices of the community, excepting her own. This Mother died before three years were completed, in 1647.

The third superior was Mother Teresa of Jesus, *alias* Ward. She made her profession at Mons, a year after our first Mother. This Mother Teresa of Jesus was sent to Poland to assist at the foundation there, where she was chosen sub-prioress and mistress of novices. Having been there some years, she returned to her own monastery at Mons; and by the orders of obedience, she came here to assist our first Mother. At the first election she was chosen sub-prioress and discreet. She died in 1649.

The fourth superior was Mother Lucy of St. Ignatius. She was by the suffrage of this community recalled from Dusseldorf to be our superior, and

was received with the greatest marks of joy and respect, two of the religious of this house being sent to conduct her here. She died of the small-pox on the 6th of January, 1650, at the age of thirty-six and the eighteenth of her holy profession; and the third superior who died before the expiration of three years.

The fifth superior was Mother Ann of the Ascension, Keynes, being the second of that name. She was chosen in 1650, and continued for three years.

The sixth superior was Mother Ann of St. Maria. She was chosen in 1653 and was six years superior, at the end of which time at the parting feast which she gave to the community, she put the keys of the monastery into the hands of the Image of Our Blessed Lady, with a most sweet song, expressing her earnest petition to Almighty God to be released, which she was, and in the year 1678, when actually sub-prioress, she was sent to begin the foundation of Hoogstraet, and was elected prioress there, and three weeks after she fell sick and died upon the 11th of September, 1678.

The seventh superior was our Venerable Mother Margaret of the Angels. She was elected in the year 1665, and continued prioress six years.

The eighth superior was Mother Mary Margaret of the Holy Ghost, who was continued about six years, and in the year 1677 our Venerable Mother Mary Margaret was chosen again: she died the following year on the 21st of June, 1678.

The ninth superior was Mother Francisca Teresa of the Passion, who followed our Venerable Mother Mary Margaret in the office in 1678, in which she was continued for six years; after that she was sub-prioress and mistress of novices till the death of Mother Mary of the Holy Ghost, whom she succeeded again. This dear Mother Francisca Teresa, after making the ten Fridays to St. Xaverius, which she finished in October, 1692, added him to the patrons of the noviceship, and placed his picture on the altar with great devotion on the feast of the Presentation of Our Blessed Lady, to which it is particularly dedicated. The Lady Rheingrave, being there present, said she saw the said picture smile upon the community; and it is to be noted that the first novice who came after this was our Venerable Mother Mary Xaverius of the Angels. Mother Francisca died March 22nd, 1693.

The tenth superior was Mother Mary of the Blessed Sacrament of Antwerp. She was off at the end of three years.

The eleventh superior was Mother Josepha of Jesus Maria, Wigmore. She died in 1697, a little more than a year after her election; and about four months after death appeared to Mother Mary Xaverius, and among other things told her that she lay in Purgatory ten days, and that one of the things she suffered for, was for shortening her days by doing penance of her own will.

The twelfth superior was Mother Mary Xaveria. She was several times elected; she was professed in the year 1694, at the age of twenty-six.

The thirteenth superior was Mother Mary Francis of St. Teresa, who was many years in that office, off and on.

The fourteenth superior was Mother Delphina of St. Joseph, who did not live much above a year after her election.

The fifteenth superior was Mother Teresa Joseph of the Sacred Heart of Jesus. She died in the fifth year of her office as superior.

The sixteenth superior was Mother Mary Joseph of St. Teresa. She was fifteen years successively in the office of superior.

The seventeenth superior was Mother Teresa of Jesus, sister to Mother Mary Joseph. She was about thirteen years superior.

The eighteenth superior was Mother Ann Joseph of the Ascension. She died at the end of one year and nine months after her election.

The nineteenth superior was Mother Teresa Joseph Maria of the Sacred Heart of Jesus. She was superior for ten years and ten months.

The twentieth superior was Mother Francis Xaverius of Divine Providence. She was only superior three years, and was chosen again September 21st, 1784.

The twenty-first superior was Mother Mary Margaret of the Angels. She was six years in the office, and died twenty-one days after the election of Mother Francis Xaveria, who succeeded her in the year 1784.

Sister Constantia of the Holy Ghost, *alias* Vekemans, was professed in 1643; her father gave the choir seats.

Rev. Mother Ann of Jesus, a Hollander, who took our holy habit at Brussels, was superior at Cologne in 1632; and after having been some years superior there, she had her choice to go to any of the three monasteries of the Order; out of the three she chose ours, where she died, and a while after her death she appeared to our dear Sister Margaret of St. Francis, a most holy lay Sister. This Sister was going to ring the bell in the morning for prayer, and as she was passing by the dead cellar-stairs she saw this Rev. Mother come up them with her mantle and veil on; and this good Sister, without the least surprise, said: "Dear Mother, are you there? what do you want?" She answered: "Such and such devotions for my deliverance out of Purgatory;" and she disappeared and was seen no more.

Rev. Mother Teresa of Jesus, *alias* Ward, founded whilst she was superior our convent at Lierre in the year 1648, without any temporal assistance but what belonged to our convent at Antwerp.

The names of the nuns that went out of our convent to this foundation were as follows:

1. For prioress, Mother Margaret of St. Teresa, *alias* Downe.
2. For sub-prioress, Sister Catharine of the Blessed Sacrament, *alias* Windon.
3. Sister Mary Ann of Jesus, *alias* Mary Foster.
4. Sister Mary of Jesus, *alias* Mary Powdwell.
5. Sister Elizabeth of the Visitation, *alias* Elizabeth Emery.
6. Sister Eugenia of Jesus, *alias* Elizabeth Levison.
7. Sister Margaret of Jesus, *alias* Margaret Mostyn.

8. Sister Ursula of All Saints, *alias* Elizabeth Mostyn.
9. Sister Hieronyma of St. Michael, *alias* Susanna Winter.
10. Sister Mary of St. Joseph, *alias* Mary Vaughan, novice.
1. Lay Sister Margaret of St. Francis, *alias* Margaret Johnson.
2. Lay Sister Alexia of St. Winifred, *alias* Catharine Powell.

Hoogstraet foundation was made in the time of Rev. Mother Francisca Teresa of the Passion. The foundress was Lady Rheingrave. The names of the religious who went out of our convent to this foundation were as follows:

1. For Superior, Rev. Mother Ann of Santa Maria, Haircourt.
2. Sister Mary of the Angels, sister to Rev. Mother Ann of Santa Maria.
3. Sister Margaret of St. Joseph; she went first to the foundation of Newburgh, and after to Hoogstraet. She was niece to Sister Clare Darcy.
4. One Lay Sister, Ann Joseph.
5. Rev. Mother Teresa of Jesus, *alias* Wakeman, was in 1681 elected from our convent by the religieuse of Hoogstraet to be their prioress, in which office she was continued six years; and in the time of her being there, as she was one day sitting alone and, as it were, overwhelmed with darkness and dejection of mind, she suddenly found herself transported to the library at Antwerp, with her hand upon a book which she took up to read, the title of which was: "The Love of Our Lord Jesus Christ for His beloved Spouses at Antwerp." And in confidence of her being one of them all her desolation vanished; this happened upon St. Lawrence's Day. As soon as her six years had expired she returned to us; and though she expressed a great love and esteem for that community, yet she had procured a coach to be ready as soon as the election should be finished for her to be brought to Antwerp. Rev. Mother Aloysia of St. Bernard, *alias* Wright, sister to our second superior, Rev. Mother Ann of St. Augustine, and professed on the same day with her, was sent to the foundation of Hoogstraet and was their second superior. We had eleven of our religious who went out of our convent and were superiors at different convents.

Rev. Mother Ann of St. Teresa, *alias* Levison, was chosen superior in 1632, when she had been only five years professed, though there were in the house both fine and more ancient religious. After being superior, she was continued as discreet till the year 1643 or '49, when she was chosen by our dear Mother Ann of the Ascension for the great work of the foundation of Dusseldorf; she was accompanied by Mother Lucy of St. Ignatius, *alias* Bedingfield.

Mother Ann of St. Teresa was immediately elected prioress and Mother Lucy sub-prioress and mistress of novices in 1658. Rev. Mother Ann of St. Teresa took one choir nun, Sister Mary of St. Joseph, and one Lay Sister in order to found a monastery at Munsterfelt in 1659. She returned to Dusseldorf, where she was actually prioress, to be present at the election; but she being employed in the foundation of Munsterfelt, and the same Prince, who was also Duke of Newburg, having designed to found a convent

at his capital city of Newburg, she desired they would free her from being their prioress, which they did upon these considerations, though unwillingly; and they elected for superior Mother Magdalen of St. Joseph, *alias* Bedingfield, who was younger sister to our Rev. Mother Lucy of St. Ignatius, and was professed in our convent. This Rev. Mother was before their sub-prioress; her body is now entire at Newburgh.

In the year 1659, upon the 3rd of August, Rev. Mother Ann of St. Teresa finished the foundation of Munsterfelt, and was chosen their first prioress, and remained with them three years, settling this monastery in all good observance; after which she returned to Dusseldorf, where she was again chosen superior, and died as such.

Rev. Mother Magdalen of St. Joseph, before her three years as prioress were finished, returned to us, and carried back with her five of our religious, namely: Rev. Mother Ann of the Ascension, Sister Ann of Jesus, Sister Anastatia of Jesus, Sister Clare of the Annunciation, Sister Margaret of St. Joseph. So that in the year 1661 all these religious went to Newburgh with the said Rev. Mother Magdalen of St. Joseph, and some others from Dusseldorf to begin this convent founded by the Duke.

There have been within this one hundred years seven entire bodies discovered, to wit: two in this our convent of Antwerp, two at Munsterfelt, and three at Newburgh, two of whom were English and the third at Newburgh was a Brusseller who also entered here.

Here ends the manuscript of Mother Mary Margaret of the Angels, Brent.

The following account is also copied from an old manuscript:

1649.

The fourth prioress of this house of Antwerp was Mother Lucy of St. Ignatius, *alias* Bedingfield, who was sent by our first Mother Ann of the Ascension with Mother Ann of St. Teresa, *alias* Levison, to begin the foundation of Dusseldorf, where Mother Lucy was soon made sub-prioress and mistress of novices, remaining in these two offices till recalled again to be our prioress at Antwerp, two of our religieuse being sent to fetch her. She only lived eight months after her election, leaving the community in the deepest affliction. The convent of Dusseldorf, when they found they were to be deprived of her and of the examples she had given them, resolved to do their best to repair it, and immediately chose, to supply her place, Sister Magdalen of St. Joseph (the sister of our Rev. Mother, Lucy Bedingfield), who was elected prioress at Dusseldorf, and some time after at Newburgh, where she continued in that office till her happy death. Her body was found entire and incorrupt anno 1727.

1681. Rev. Mother Magdalen of St. Joseph, Bedingfield, returned here when actually prioress of the convent of Dusseldorf, by the desire of the Duke of Newburgh to request more of our religious for the foundation of

Newburgh. Mother Ann of St. Teresa, Levison, was employed in finishing the foundation at Munsterfelt, and the Duke being so charmed with these two religieuses, would have more for beginning this new foundation, the third house in his dominions. To this end he wrote to my Lord Bishop, thanking him for those he had sent and requesting more of these precious pearls (as he was pleased to call them). His Lordship, zealous for the glory of God, willingly complied; so that Mother Magdalen took five more religieuses with her, namely: Rev. Mother Ann of the Ascension, Sister Ann of Jesus, her sister (both Keynes), Sister Anastatia of Jesus, Wakeman, and Sister Clare of the Annunciation, Darcy, Sister Margaret of St. Joseph, Goodlad.

Mother Magdalen left the community in great affliction for the loss of so many religieuses; the Duke and Duchess highly favored them in the two foundations of Newburgh and Dusseldorf, and did no less in that of Munsterfelt. They must have gone out the beginning of this year, as I find in the month of March the accommodations paid for of our religieuses who went to the foundation of Newburgh.

Mother Ann of the Ascension was the first prioress and Sister Anastasia, Wakeman, sub-prioress, who never returned more; one of the five returned at the end of the same year, two others, namely, Sister Clare and Sister Ann of Jesus, remained six or seven years. Mother Ann of Jesus went to Dusseldorf, where she remained six or seven years more, as she only returned home in 1662. Those who remained in the German foundations were Mother Ann of St. Teresa, Levison, Rev. Mother Magdalen of St. Joseph, Levison, Sister Anastasia of Jesus, Wakeman; the two first were always superiors, and the third sub-prioress; all the three dying in opinion of sanctity, and two of them found entire and incorrupt at Newburgh, anno 1727. There was also another found entire, a Lay Sister, called Lucy of St. Ignatius, one of Brussels, who kept her noviceship in this convent of ours, and made her profession at Dusseldorf in order for the foundation of Newburgh. It was but the other day I had a letter from Rev. Mother at Newburgh, who mentions them and says wonders are now done by their means, and she desires more particulars of them from us.

Sister Teresa of Jesus, Wakeman, went to the new foundation of Hoogstraet, where she remained prioress for six years and then returned.

Names of the English Religious Professed at the English Teresian Monastery of Antwerp.

1. Teresa of Jesus Mary,	Elizabeth Worsley.
2. Margaret of St. Francis,	Margaret Johnson.
3. Mary of Jesus,	Mary Prater.
4. Ann of St. Bartholomew,	Ann Downes.

These four made their vows under the Provincial of the Order; the following ones under the Bishop of Antwerp; the first one was professed in 1623.

5.	Mary Ann of Jesus,	Ann Smith.
6.	Catherine of St. Joseph,	Catharine Shelly.
7.	Catherine of the B. Sacrament,	Catharine Windoe.
8.	Mary of the Holy Ghost,	Mary White.
9.	Francis of St. Ignatius,	Margaret Downes.
10.	Margaret of St. Teresa,	Margaret Downes.
11.	Mary of St. Albert,	Mary Trentam.
12.	Angela of the Holy Ghost,	Margaret Gifford.
13.	Ann of St. Teresa,	Ann Leveson.
14.	Helen of the Holy Cross,	Helen Wigmore.
15.	Magdalene of the Holy Cross,	Grace Palmes.
16.	Mary of the Angels,	Mary Chichester.
17.	Agnes of St. Albert,	Agnes Rosendall.
18.	Lucy of St. Ignatius,	Catherine Bedingfield.
19.	Dorothy of St. Francis,	Sarah Hicks.
20.	Mary Ann of Jesus,	Mary Foster.
21.	Teresa of Jesus Mary,	Joanna Bedingfield.
22.	Mary Margaret of the Angels,	Margaret Wake.
23.	Mary Teresa of Jesus,	Chrysogona Wakeman.
24.	Mary Teresa of St. Albert,	Adriana Schruysteyn.
25.	Magdalen of St. Joseph,	Magdalen Bedingfield.
26.	Ann of St. Augustine,	Ann Wright.
27.	Aloysia of St. Bernard,	Margaret Wright.
28.	Mary of Jesus,	Mary Powderle.
29.	Teresa of the Ascension,	Helen Brigges.
30.	Mary of the Conception,	Mary Emery.
31.	Ignatius of Jesus,	Elizabeth Huddleston.
32.	Elizabeth of the Visitation,	Elizabeth Emery.
33.	Ann of the Ascension,	Catharine Keynes.
34.	Clare of the Annunciation,	Catharine Darcy.
35.	Ann of Jesus,	Ann Barker.
36.	Winefride of the Holy Ghost,	Helen Mildmay.
37.	Barbara of Holy Mary,	Mary Hyde.
38.	Eugenia of Jesus,	Elizabeth Leveson.
39.	Augustine of St. Ann,	Anne Bedingfield.
40.	Ann of Sancta Maria,	Ann Haircourt.
41.	Thecla of St. Paul,	Catharine Clifton.
42.	Monica of St. Lawrence,	Ann James.
43.	Cecilia of the Presentation,	Lucy Forster.
44.	Constantia of the Holy Ghost,	Constantia Vekemans.
45.	Agnes of Jesus,	Elizabeth Carroll.
46.	Ann of the Angels,	Anne Somersett.
47.	Paula of St. Joseph,	Elizabeth Poulter.
48.	Agatha of St. Peter,	Francis Kempe.
49.	Alexia of St. Winefride,	Catharine Powel.

50. Margaret of Jesus,	Margaret Mostyn.
51. Ursula of All Saints,	Elizabeth Mostyn.
52. Ann of Jesus,	Ann Keynes.
53. Mary of the Holy Ghost,	Mary Wigmore.
54. Francisca Teresa of the Passion,	Francis Turner.
55. Hieronima of St. Michael,	Susanna Winter.
56. Anastatia of Jesus,	Dorothy Wakeman.
57. Mary of the Angels,	Mary Haircourt.
58. Mary of Jesus,	Mary Morgan.
59. Mary of St. Francis,	Mary Spenser.
60. Ann of St. Joseph,	Anne Chamberlaine.
61. Margaret of St. Joseph,	Margaret Goodlad.
62. Martha of Jesus,	Ann Barnes.
63. Mary of the B. Trinity,	Mary Cotton.
64. Teresa of Jesus,	Catharine Wakeman.
65. Margaret of St. Ignatius,	Mary Andrews.
66. Lucy of Jesus Mary,	Lucy Carew.
67. Ann of the Nativity,	Ann Howard.
68. Teresa of the Holy Ghost,	Teresa Wakeman.
69. Mary of the B. Sacrament,	Catharine Gonnius.
70. Mary Electa of Jesus,	Mary Howard.
71. Ann of St. Bartholomew,	Ann Nettleton,
72. Winefride of St. Teresa,	Elizabeth Lingen.
73. Mary of the Holy Martyrs,	Mary Gifford.
74. Josepha of Jesus Mary,	Julia Wigmore.
75. Teresa of St. Joseph,	Elizabeth Barber.
76. Magdalen of St. Joseph,	Margaret Craggs.
77. Beatrix of St. Teresa,	Beatrix Aurelia Gelthoff.
78. Helen of the Holy Cross,	Helen Eddesford.
79. Mary Xavier of the Angels,	Catherine Burton.
80. Delphina of St. Joseph,	Catherine Smythe.
81. Francisca of the B. Sacrament,	Elizabeth Osmund.
82. Mary of St. John the Evangelist,	Mary Wakeman.
83. Aloysia of the Mother of God,	Bridget Fitzherbert.
84. Ignatia of Jesus,	Dorothy Barnaby.
85. Mary Frances of St. Teresa,	Mary Birkbeck.
86. Mary T. J. of St. Xavier,	M. Philipine Clare Betkin.
87. Frances Xavier of the Holy Ghost,	Penelope Charlotte Sulgard.
88. Mary Joseph of St. Teresa,	Mary Howard, of Cumberland.
89. Joseph Francis of the B. Trinity,	Lucy Howard, of Cumberland.
90. Teresa of Jesus,	Bridget Howard, of Cumberland.
These three were sisters.	
91. Ursula Maria of St. Xavier,	Ursula Thors.
92. Ann M. Joseph of St. Xavier,	Ann Woolmer.
93. Euphrasia of the Infant Jesus,	Joanna Quirijos.

94. Teresa Joseph of the Heart of Jesus, Mary Charlotte Bond.
95. Mary Margaret of the Angels, Penelope Chapman.
96. Ann of St. Bartholomew, Joyce Ardern.
97. M. Xavier of the Angels, Margaret Smythe.
98. Clare Joseph of Jesus Mary, Clare Gerard.
99. Joseph Francis of the B. Sacrament, Alice Howard.
100. Angela M. of St. Joseph, Catherine Kingsley.
101. Ann of Jesus, Ann Gerard.
102. Martha of Jesus, Helen Coupe.
103. Jane of the Cross, Jane Rutter.
104. Agnes Xavier of St. Joseph, Agnes Thornburg.
105. Mary Francis of St. Joseph, Mary Bradshaw.
106. Ann Joseph of the Ascension, Ann Holme.
107. Teresa J. M. of the Heart of Jesus, Catherine Howard, of Cumb'd.
Niece to three Howards above.
108. Beatrix Xavier of Jesus, Alice Chantrell.
109. Teresa Maria of the Holy Ghost, Teresa Wakeman.
110. Mary Teresa of the Annunciation, Alexandra Howard.
Niece to the three Howards above, and sister to T. J. M. Howard.
111. Philipine M. of St. Xavier, Elizabeth Hoyles.
112. Ann T. of the Holy Ghost, Fleetwood Butler.
113. M. Margaret of the Angels, Mary Brent, born in Maryland.
114. Mary Magdalen of St. Joseph, Margaret Pye, born in Maryland.
115. Mary Agnes of Jesus, Mary Morgan.
116. Ignatia of Jesus, Maria Margaret Butler.
117. Francis Xavier of Divine Providence, Elizabeth Maddox.
118. Mary Joseph of the Infant Jesus, Mary Maddox.
119. Mary Francis of St. Teresa, Helen Moran.
120. Mary Aloysia of the Heart of Jesus, Mary Jordan.
121. Ann M. of the B. Sacrament, Judith Brassier.
122. Clare Joseph of the Heart of Jesus, Frances Dickinson.
She was one of the four sent to found in Maryland, U. S. A.
123. Mary X. of the Angels, Agnes Wright.
124. Mary Augustine of St. Joseph, M. Ann Hill.
125. Stanislaus of the Heart of Mary, Ann E. Cuelstoerff.
126. Teresa of Jesus, Elizabeth Cowdrey.
127. Mary Winefride of the B. Trinity, Elizabeth Anstead.
128. Sr. Martha of Jesus, Rose Fisher.

Account of a Vocation.

The following account was written during her novitiate in 1747, by a novice at the English Carmelite Monastery of Antwerp. The writer was most probably Sister Mary Teresa of the Annunciation, Alexandar Mary Howard. She was from Corby, Cumberland, of

the noble family of the Howards. She was professed on August 22nd, 1750, at the age of twenty-one. She died May 17th, 1784.—The opinion that the author of the account was Sister Mary Teresa, is based upon the fact, that she speaks of relatives in the convent, and that there were several Howards at Antwerp at the time. Moreover, the handwriting of the author of this account agrees with that of Sister Mary Howard, and certain facts related of her by Mother Margaret Brent correspond with those found in her narrative.

The concluding lines of the account were penned, as is evident, twenty-five years later, in 1772.

An Account of my Vocation, written during my Noviceship by order of my Superior, 1747.

J. M. J.

When but a child Almighty God did often bless me with serious thoughts upon the inconstancy and shortness of this life. I ever had a great aversion to the state of marriage and from my tender years frequent, though passing thoughts, of being religious. When I was about 13 I came to Antwerp to see my sister who was a novice, at which time my desires of being Religious began to be more solid and settled and having been educated amongst the Benedictines was fixed on the order, (altho' I was acquainted with others) and had at this time rather a dislike to our holy order, and a certain fear of our Glorious mother St. Teresa, as when one stands in awe of a severe person. In this disposition of mind I returned *back* to Paris, but a few months after, came and settled at Antwerp, with my aunt who had care of me. I had not been here many weeks, when becoming more acquainted with the Religious and their manner of life, I began to be charmed with that cheerfulness, union, great dependence and love of Superiors which I observed in their behavior. I admired the strict poverty of the order, and its being particularly devoted to our B. Lady and St. Joseph, but was terrified at the austerity of it, and so much mental prayer, solitude and recollection, so that I could not resolve what order to embrace, till upon the eve of the Annunciation, when I was in this church preparing myself for confession, and these thoughts as usual disquieting my mind, all in a moment like a kind of interior light or as if someone had spoken to me, I had an inward assurance that the grace of God was sufficient to surmount all these difficulties and that it would not be wanting to me, and in that instant I determined to become a Carmelite, and remained in peace and joy for some days, however as I was but young, I still continued daily to beg Almighty God to direct and enlighten me in my choice, and not permit me to mistake my call, of which I ever had a great apprehension. I offered

up all my devotions to this end and got others to join with me, and in a childish manner often begged of Almighty God to give me some exterior signs, by which I might be certified of His divine will; amongst many, which always succeeded to my wish, I addressed myself to St. Joseph desiring him, that if it were the will of God that I should be a nun in this house, he would obtain me the favor of living some time in the Convent as a Secular, which was then a very unlikely thing as we don't take pensioners, however, in a few months after, my petition was granted; for it pleased God to take my dear father out of this life, at the very time that he designed to have sent for me home; upon which occasion my aunt went to England, and being unwilling to carry me amongst my Protestant friends, unknown to me obtained leave of the Bishop for me to remain in the Convent till her return which was above 8 months, during which time I was greatly strengthened in my vocation and ardently desired to be of their happy number but yet that which was a means of obtaining the favor I desired, was also the occasion of a long suffering delay in my purposes of becoming Religious, for being left an orphan at the age of 14 having many Protestant relations and committed to the care of 4 Guardians, one of which was also a Protestant, there was no hope of being a nun till I was of age; at about 15 my aunt being returned, I went out of the Convent with very great reluctance, and much afflicted at the thoughts of so long a delay though it was a kind of pleasing pain; however, as there was no remedy I endeavored so to moderate the ardour of my desires, as to bear it with patience; the only comfort I had was to converse with the Religious. In this manner I passed on till I came to be about 17 after which I underwent many interior combats and temptations; all those lights which I had till then of the security of a Religious, dangers of the world and the other pressing motives, did as it were vanish, though from the impression they had made on me I ever retained a fixed will to embrace a Religious state when it was in my power, but was sometimes even glad of the delay, my circumstances obliged me to; I had also but very indifferent health which did sometimes discourage me; when I was 19, I was much pressed and solicited to go into England. I was somewhat tempted to condescend to their desires, though I ever refused it, knowing how dangerous the trial might prove; and as there were many troubles in England at that time my uncle let me alone for a while. When I was turned 20, my aunt with whom I had lived for 10 years, fell into a languishing state of health, which raised new temptations and troubles in me thinking it a kind of cruelty and ingratitude, just to leave her, at the time when she most wanted my company and assistence, but God who did all things for me soon removed that obstacle, taking her to himself, by a most christian and peaceful death, 3 months before I was of age; but my combats were not yet at an end, for my uncle who was my Guardian, coming over upon this occasion, used his utmost endeavors to persuade me to return with him to England, and then it was that the devil and nature used their last efforts to oppose my happiness, for only God

knows the violence I suffered in that last struggle; and I had neither courage, light nor resolution left; but our Lady assisted me and did all for me, against myself, so that by the force of God's grace and help of good counsel, (but yet in such darkness and desolation, that I found no sensible motive why or wherefore) I took my last resolution, and begged the holy Habit on Pentecost Sunday, I being that day 21 years of age, after which I began to be more peaceful and calm, but all of a sudden on the eve of Corpus Christi I was again disturbed, my first vocation to the order of St. Benedict coming into my mind, but much more the thoughts I had once had of going to some other Convent in this Country of our holy Order for when I was about 18 I had some apprehension lest natural affection to my relations here, had some influence in my inclination to this Order and therefore often endeavourd to bend my thoughts to some other Convent; and one day as I was praying to know the will of God, it came into my mind that it would be more perfect to go to some Dutch Convent, where I knew none, and where I should never hear of my Relations more, and determined to do it, if it were approved and counselled me by discreet persons, remained with those thoughts for about a year, but having consulted my Confessor and a father of the Society, they told me I was rather to look on this as a means Almighty God made use of, to purify and disengage my inclination from all human affections than as a thing he required of me, so that I had laid all those thoughts aside, till now they returned on a sudden, and put me into great fright and uneasiness, first for that I did not find the same courage for going amongst strangers, secondly, for that I knew not well how to manage it, having already begged the holy habit here, and that it was known publicly; however I endeavored to make an entire sacrifice of all, purposing to consult my confessor and follow his counsel as the will of God. I sent for him, and gave an account of all that passed, but he told me 'twas a mere temptation, and bid me not to trouble myself about any of those things; upon which I was satisfied and the community being so good as to receive me, I took the holy habit on the 5th of July, 1747. Great was the grace and favor done me by Almighty God in so early a vocation to a religious life but still greater was that of my perseverance therein during 7 years delay in the execution of those desires. I may truly say that his Infinite Majesty watched over me a vile worm as a jealous lover, averting every occasion that might withdraw me from him, or engage my heart in the love of the world to which my natural vanity, love of appearing and of the esteem of others would have exposed me; had he not continually had me in his hand, and as it were hedged in my heart with thorn and briars not suffering me to taste any pleasure out of him and in the retired life I led out of almost all company and diversion, the most seeming lawful, innocent recreations were intermixed with so much bitterness, and my dissipations on those occasions often followed with such sharp reproaches and even unquietness of soul, that I dreaded the moment when I was to be alone with God, knowing what I was to expect, and in those occasions sometimes was obliged to pour

out my soul aloud, to give some vent and solace to the anguish and contest of my heart. Thus diversions which were to cost me so dear, could afford little satisfaction in the enjoyment and much fear and apprehension in the foresight and expectation of them, whilst on the other side he sometimes afforded me little sweetnesses and sensible consolations to allure my weak and cowardly heart to despise a vain and deceitful world, but I have ever been unfaithful and ungrateful, and graces which would have raised others to an eminent degree of sanctity, have not produced in me the lowest degree of any virtue.

And blessed be the infinite and indulgent mercy of Almighty God whatever great inward troubles I have endured, caused by my infidelity and want of correspondence to the obligations of my state, I have ever had joy and content in it, esteeming it a Paradise, in comparison of the world which has increased, and never more sensibly than now after 25 years passed in it: however just reason I have to fear for my negligent life.—1772.

APPENDIX B.

Carmelites Descended from the English Carmelite Monastery at Antwerp.

Bois-le-Duc, Alost, Cologne, Dusseldorf.

Bois-le-Duc, or 'S Hertogenbosch, is an ancient fortified city of the Province of North Brabant in the Netherlands. During the troublous period of the Reformation it was the scene of much violence and bloodshed, and its magnificent cathedral, dedicated to St. John the Evangelist, still testifies to the desecrating fury of the Iconoclasts of the sixteenth century.

This city was chosen to possess one of the first communities that went forth from Antwerp. In the year 1624 Mother Ann of Jesus, Ann Doyne, one of the foundresses of the community of Antwerp, was sent, with Sister Teresa of Jesus Maria, Elizabeth Worsley, the first professed of the Antwerp monastery, and sister of Mother Ann of the Ascension, to Bois-le-Duc, in order to found a monastery there. They were accompanied by some Flemish novices, and it is supposed that Mother Ann of the Ascension went herself to this foundation.

In the year 1630 the city of Bois-le-Duc fell into the hands of the Protestants, and although the Prince of Orange protected the nuns, they did not feel satisfied where they were and continually importuned the community of Antwerp to aid them in changing their residence to a Catholic place. In order to satisfy them, Mother Ann of the Ascension helped them to found a monastery at Cologne, and as their number had so increased, that there were more than twenty-one members in the community, she solicited and, after much difficulty, obtained from the Infanta another foundation at Alost, in Belgium.

The religious who came from Bois-le-Duc to Alost remained for several months at the convent of Antwerp, and it was noted that during that time the expenses did not increase, although there were twelve additional persons in the community.

The first prioress of Alost was Mother Teresa of Jesus Mary, Worsley. She continued in that office during the remaining nineteen years of her life, and died in the odor of sanctity.

In 1783 the convent of Alost was suppressed by the edict of Joseph II. Two of the religious, Sister Teresa of Jesus and Sister Ferdinand, the first exiles of the Carmel of Flanders, started for France, where they had been promised a refuge. The brother of one of them, the Baron de Meer, accompanied them. They were received hospitably at St. Dennis by Madame Louise, on June 7, 1783.

Mother Ann of Jesus, Doyne, with part of the community of Bois-le-Duc, went to the foundation of the monastery at Cologne.

Mother Ann of the Ascension also established a monastery at Dusseldorf. We find the following account in an old manuscript:

"Mother Ann of the Ascension sent two religious women to Dusseldorf to raise a convent. They afterwards became the first prioress and sub-prioress, in which position they strived with such prudence and piety, that they were held in great veneration not only by their dependents, but also by seculars."

Lierre.

In the year 1648, while Mother Teresa of Jesus was prioress of the Carmelite community of Antwerp, the foundation at Lierre was begun.

It appears that the nuns did not take possession of their new home until 1649. The first prioress was Mother Margaret of St. Teresa, Downes, and the sub-prioress Catherine of the Blessed Sacrament, Windoe, who had received the habit at the age of thirteen. Ten religious accompanied them. They were Sisters Mary Ann of Jesus, Foster, Mary of Jesus, Powderle, Elizabeth of the Visitation, Emery, Eugenia of Jesus, Leveson, Margaret of Jesus, Mostyn, Ursula of All Saints, Mostyn, Jeronima of St. Michael, Winter, Margaret of St. Francis, Johnson, Alexis of St. Winefride, Harris, and Mary of St. Joseph, Vaughan. The latter was a novice.

Mother Margaret of St. Teresa, Downes, was a person of great talent and energy as well as remarkably holy. She was ever considered the right hand of Mother Ann of the Ascension, and had aided her in many of her foundations and had also been mistress of novices to the greater part of the Antwerp religious.

Sister Catharine of the Blessed Sacrament, Windoe, who came as sub-prioress, was an eminently holy and contemplative soul, who had the privilege of pronouncing her vows at the early age of fifteen. A saying of hers is recorded that she frequently repeated to the prioress: "Mark me well, dear Mother, those that don't like recreation, don't like mortification, not only because recreation in due time is the spirit of St. Teresa, but also because it often gives occasion or opportunity of practising both self-denials and self-sacrifices, all most pleasing to our Divine Lord."

Sister Mary of Jesus, Powderle, a soul most pleasing to her Spouse, Who, in order that the Lierre foundation should possess her, worked no less a miracle than that, when the Antwerp prioress read out the list of the religious who were to be sent to that filiation, to her great astonishment the name of Sister Clare, which had been written down, was effaced, and that of Sister Mary of Jesus appeared in its place. To this evident manifestation of God's will superiors deferred, and she accordingly accompanied the religious destined for Lierre, instead of Sister Clare.

Sister Eugenia of Jesus, Leveson, a very humble, courageous and favored soul, received the habit of Carmel at Antwerp in 1634, aged sixteen, but was forced to leave on account of her health. She again returned in 1640,

and was clothed a second time, and in 1641 professed. To be helped by her suffering, which was always very great, and to secure her prayers, the holy souls in Purgatory often visited her. Her esteem for obedience was very remarkable, and often she used to say: "It imports much for the obtaining of perfection to perform and observe the least inclination of my Superior's will, for in doing the least thing, though seemingly better according to my own will and judgment, I am sure of doing a great imperfection." She was the first who died at Lierre, August 18, 1652.

Sisters Margaret and Ursula, Mostyn, were both remarkable for their great sanctity. The life of Mother Margaret was published some years ago in England. (Life of Margaret Mostyn, by Canon Bedingfield).

Sister Jeronima of St. Michael, Winter, was professed at Antwerp June 29, 1648, the same year the Lierre foundation was made. She soon won her crown, dying in 1655.

Sister Margaret of St. Frances, Johnson, was a Lay Sister, a most holy and simple soul, and so pleasing in the eyes of our dear Lord that in one of the revelations of Mother Margaret, Mostyn, He said that He was impatient to have her with Him in heaven, but He allowed her to live because she merited so much.

Sister Alexis of St. Winefride, Harris, was also a Lay Sister. A particular providence watched over this simple and fervent soul. Born of Protestant Welsh parents, her father, a laborer, was accidently killed while employed on the Marquis of Worcester's estate. The latter provided for his widow and children, and the future Teresian fell to his Lordship's daughter, Lady Anne Somerset's lot, as we are told, "to take care of, bringing her up a good Catholic," which she did, instructing her, and having her in quality of maid always about her; and when Lady Anne went to the English monastery of discalced Carmelites at Antwerp, she took her with her and she was received on her Ladyship's portion as a Lay Sister, and professed at the age of twenty, 1626.

Sister Mary of St. Joseph, Vaughan, of Courtfield, Monmouthshire, was a novice when she went to Lierre. She was professed 1649, at the age of seventeen (without a dispensation, Teresians, according to the constitutions, cannot be professed till seventeen). She died at the ripe age of seventy-seven, 1709, having during that long religious life never lost her first fervor, but, going on from one virtue to another, she increased every day in continual tendency to religious perfection.

Notes on the Convent of Discalced Carmelite Nuns at Newburg,[1] *on the Danube.*
(*Translated from an extract in French of the Manuscript Chronicle of the Convent*).

This convent was founded by Duke Philip William, Count Palatin of Newburg, and his wife, Elizabeth Amelia Madeline, princess of Hesse

---

Newburg is a town in Bavaria, on the Danube, and is of very ancient origin. It was for a long time, until 1802, the capital of the independent duchy of Pfalz-Neuburg.

Darmstadt. The Bull of the Pope, authorizing the foundation, is dated from the month of May, 1561. The first religious came from Dusseldorf. The first prioress, Mary Magdalen of St. Joseph, *née* Bedingfield,[1] was of English origin and belonged to an ancient and illustrious family. Her parents, distinguished by their religion and virtues, had much to suffer on account of their faith, and on many occasions gave evidence of heroic patience. Although they were obliged to lead a very retired life, they did not cease to have a chapel in their castle, to which two Jesuit Fathers attended and in which the Holy Sacrifice was offered up daily. The life led in this family was very edifying and agreeable to God. A proof of this is that all the daughters that issued from it, and there were ten or eleven, without a single exception, entered into religion. One of them married, but on becoming a widow, she too became a religious. To enter the convent it was necessary for them, as the occasion presented itself, to be sent over to the continent secretly, and thus all were placed in convents of different orders, and most of them in course of time became superiors. The one that distinguished herself most among the members of this family, by the fervor of her piety, was without doubt our Mary Magdalen. From the age of seven she exhibited a zeal for her salvation, and an understanding of things appertaining to God, that was altogether supernatural. She was often seen, forgetful of her play, crouched in a corner of the room occupied by one of the Jesuits. There, in profound recollection, she would meditate for hours on the means to escape from an eternity of pain. Already at this early age she declared her intention to follow the safest road to heaven, and that at any cost.

At the age of fifteen she asked her parents' permission to enter religion. At this period of her life the extraordinary event we are about to relate occurred. Her father took her, together with one of her sisters and a young friend of hers who was determined to follow her, to the sea-coast, where he placed them, one of her brothers and two Jesuit Fathers, under the care of the captain of a vessel that was about to start. The captain promised to take them across to the continent. However, having gone on board, fascinated by the extraordinary beauty of Magdalen, he conceived an iniquitous project, and it was not long before he manifested it. The sailors received orders to keep the vessel on a course opposite to their destination. When they had been sailing for a day and a night, to the great surprise of the crew, they were once more at the point where they had started the day before. The captain's confusion was great when he recognized how Divine Providence is able to frustrate the plans of the wicked.

[1] Her father was Francis Bedingfield, of Redingfield, Suffolk, grandson of Edmund Bedingfield, Knight, of Oxburgh, who died A. D. 1585. Her mother's name was Katharine Fortesque. She was a sister of Mother Lucy of St. Ignatius of the Antwerp convent, and first cousin of Mother Margaret of St. Teresa, Downes, granddaughter of Mr. John Bedingfield, of Redingfield. Mother Margaret Teresa, Fettyplace, was a daughter of Sir Edward Mostyn and a grand-niece of Mother Magdalen of St. Joseph.

When finally they had landed, the brothers of Magdalen and the two Jesuits seized the first favorable opportunity to conduct her to the convent of English Carmelites at Antwerp. She was admitted into this community, and after her year's novitiate she made her profession in presence of Mother Ann of the Ascension, the first prioress of the monastery. This religious was eminent by the spirit that animated her and the many graces that had been conferred upon her. She had spent many years in the convent of Venerable Ann of St. Bartholomew, who had died but a short time previous in the odor of sanctity. Mother Ann of the Ascension conceived a strong affection for Magdalena and held her in great esteem, and she was certainly deserving of this honor. A short time after receiving the habit, she fell dangerously ill, so that her life was despaired of; but Mother Ann of the Ascension confidently asserted that she would recover, because God had special designs in view concerning her. Nine years later Mother Ann died, and after a few years more Magdalen was sent to Dusseldorf as subprioress. She filled this position for ten or eleven years to the great advantage of the convent, and was then made prioress. She had scarcely governed the community one year, when Duke Philip William, Count Palatin of the Rhine and of Cleef and Berg, together with his wife, desiring to found a convent of discalced Carmelites at Newburg, she was chosen to establish the strict rule of St. Teresa in the new foundation. On that occasion, Magdalen made a journey to Antwerp in the year 1660 to choose some subjects fit to form the infant community. She took several Sisters with her to Dusseldorf, where she added several others to her little band, and on July 17, 1661, she started on her journey, accompanied by the dean, Bernard Vorz, commissary of the convent of Dusseldorf, and by the Knight Palatine de Guise, who was to be the chaplain of the new convent. On their arrival at Newburg they discovered that the building destined to serve as a convent was unfit for the purpose, and they were consequently obliged to begin the construction of another. Notwithstanding this obstacle, they endeavored, as much as possible, to observe the rules of the order. Magdalen had at this time four novices whom she directed and formed to the religious life. She also conducted the affairs appertaining to the building of the convent, and under those difficult circumstances she showed great courage and energy united with much discretion and judgment—gifts that shone forth specially in her conduct, and which she often had occasion to exhibit as well in the direction of souls as in the administration of affairs. The building progressed so rapidly that it almost seemed as if angels worked at it. Besides her unlimited confidence in Divine Providence, Magdalen had a special devotion to St. Joseph, whom she called the architect and superintendent of the building. Contradictions and obstacles, however, were not wanting.

The powers of darkness visibly assailed the daughters of St. Teresa, for it happened once that during the night of the feast of that Saint, they were frightened by the apparition of a horrible phantom bound in chains. At

another time they heard cries and howling in the choir during the night, and even that part of the monastery fell down, so that it was necessary to recommence the work.

On the Sunday before the feast of the Nativity of the Blessed Virgin in 1661, the church and convent, being completed, were dedicated, and Magdalen immediately established the enclosure and the strict observance of the rule of St. Teresa. Henceforward she applied herself with redoubled zeal to the interior government of the young community. Endowed with all that was required to succeed in the most difficult enterprises, possessed of a deep mind and many graces and gifts of soul and body, she exercised an immense influence over all who came in contact with her. Young and old, rich and poor, great and lowly, were all attracted and subjugated by the charm of her conversation and manners. The noble patrons and founders of the convent especially were very devoted to her and found satisfaction in recurring to her counsels in all things. Notwithstanding her frequent ailments and physical sufferings, her zeal never relaxed. She often, with tears in her eyes, begged to be relieved of her office of superior, considering herself unworthy; and although she had gained the affections of her religious to such an extent that all of them would gladly have given their life for their prioress, yet they never could resolve to acquiesce to her desire and choose another in her stead. We might cite many instances of her devotion and of all her other virtues, but in order not to prolong this account, suffice it to state, that beside the gift of mental prayer, she exteriorly manifested an ardent devotion to St. Joseph, whose feasts she always celebrated with great splendor, and in whose honor, as long as she lived, she fed daily a poor old man. To cause her to shed tears, it was enough to mention the name of St. Joseph.

Having governed the convent for twenty-eight years she was suddenly, in May, 1684, seized by such a violent disease of the stomach and became so weak, that it was evident her end was near. She immediately began to prepare for death, sent for the rector of the Jesuits, who was her extraordinary confessor, and received Extreme Unction. She then summoned the entire community to her bedside, and begged pardon for anything in which she might have grieved or scandalized them during the time she had spent in their midst, and recommended herself to their prayers. The Sisters, moved to tears, were unable to speak, and asked pardon of her through the confessor. The whole ducal court pressed around her and requested her blessing, while she thanked them for all the kindness and benefits she had received from them, and recommended her convent to the protection of the Duke. She expired at five in the evening of March 16th, in the sixty-fourth year of her age, and the forty-eighth of her religious profession. Her body was immediately laid out according to the rules of the order, and the funeral took place on March 18th. The Duke and Duchess followed her coffin to the grave, bearing lighted candles. The canons of St. Peter's

chanted the office of the dead. Her death caused universal mourning, especially among the poor of the city.

The convent she had founded became celebrated in South Germany.

One of the foundresses of the convent of Newburg was Mother Ann of the Ascension. Her name in the world was Catherine Keynes. She was of English birth, and had been prioress of the convent of English Carmelites at Antwerp in 1650, and following years. She became sub-prioress at Newburg and led a holy and edifying life. After spending several years at Newburg, she was unanimously elected prioress of Dusseldorf. She left Newburg with regret, having received the authorization of the Bishop of Augsburg. She died in July, 1678, aged fifty-nine years.

Another sub-prioress of the convent of Newburg was Mother Ann of Jesus, also from the convent of English Carmelites at Antwerp. She did not remain long at Newburg, but was speedily recalled to her convent whither she returned with the permission of the Bishop of Augsburg. She was accompanied by Sister Margaret of St. Francis, who had come from Dusseldorf for the foundation of Newburg, and who, being of a very advanced age, desired to return to her convent of Dusseldorf.

We must also mention Mother Anastasia of Jesus. She belonged to the ancient family of Wakeman in England. Brought up by her parents in the practice of all virtue, at the age of fifteen she was received into the convent of discalced Carmelites at Antwerp. She possessed a good mind and a joyous disposition, and was very beautiful. In 1661 she was taken by Mother Magdalene to Newburg. She was conspicuous by the splendor of her virtues, the zeal with which she adhered to the strict observance of the rule, her spirit of mortification and prayer and her special devotion to her Angel Guardian. Three years and three months before her death, she was appointed sub-prioress and acquitted herself to perfection of all the duties of this office. In the third year she lost her health, was confined to her bed and her disease soon developed into dropsy. This painful sickness was for her the occasion of practicing new virtues. She endured her sufferings with heroic patience, and often exclaimed: "I do not fear death." An hour before expiring she received the Holy Communion with the most ardent devotion. After her confession, she recited her act of contrition with a loud voice, and with such energy that the whole community heard it, although the door was closed. She died on December 10th, 1667, between ten and eleven o'clock in the morning. She was thirty-five years of age, and it was nineteen years since she had pronounced her vows.

APPENDIX C.

The Incorrupt Bodies.

In the course of one hundred years seven incorrupt bodies of deceased Carmelite nuns were discovered in three different monasteries. Two of these were found at Antwerp. They were the mortal remains of Mother Mary Margaret of the Angels, Wake (see p. 32), and of Sister Ann of St. Bartholomew. Two bodies were found at Munsterfeld and three at Newburg. Two of the Sisters whose remains were found at the last-named place were English, as were also Mother Margaret, Wake, and Sister Ann of St. Bartholomew. The third body discovered at Newburg was that of a Sister from Brussels.

In 1727, forty years after the death of Mother Magdalen of St. Joseph, Bedingfield, first prioress of the convent of Newburg, it pleased God to give evidence of her sanctity in an extraordinary manner, as an old document from the archives of the convent of Lierre testifies. It runs thus:

"Mrs. Fettyplace, *nee* Mostyn, in religion Mother Margaret Teresa of the Immaculate Conception, some time prioress of our Carmelite convent at Lierre, and great niece to Mother Magdalen, Bedingfield, had a letter this summer from the monastery of our order in Newburg, where three bodies are found entire; the first is Mother Magdalene of St. Joseph, *alias* Bedingfield of Redingfield, great aunt to our Mother; she founded that convent.... Mother Bedingfield's body from time to time sends forth a very fragrant smell; the handkerchief with which they washed her face is just as if dipped in oyle, her body and face a little brownish, but so beautiful and distincte, that it is most easy to know her; the whole body is perfectly entire and fleshy; her coffin is like new and the habit she was buried in is whole and not ye least rotted, her linen is white, as if just put on, notwithstanding they had been covered in her coffin with unquenched lime, wh. is alsoe as white as if just taken out of the lime pit. Mother Anastasia is not so perfectly entire but fleshy; all her habit is consumed with the lime. Sister Lucy is all entire. Great concourse of people come to see 'em, so as they might be counted by thousands,—great miracles were wrought while ye three bodys were exposed, wh^{ch} they y^{t} received y^{e} cures were rady to testifie it upon oath. Notwithstanding since, the Provincial of our Order for the present absolutely commanded they be no more exposed, but all kept in secreate, why we can't imagine, time whill

shew. For all doctors and surgeons and other great persons of understanding as also many ecclesiastiques and religious men has declared to be mirraculouse."

The bodies were found in the following manner: As it was necessary to repair the mortuary vault, it was opened on May 4th, 1727, and the coffins were taken out, and some of them opened. The first one was that of the foundress, Mother Magdalene of St. Joseph, Bedingfield. The body was found entire and without a vestige of corruption, although a great deal of lime was in the coffin. Even her garments were in a state of perfect preservation, and the little bouquet of rosemary was entirely preserved, and the white veil was as clean as if it had been quite recently put on. This happened forty-four years after her death.

The second coffin was that of the sub-prioress, Anastasia of Jesus, Wakeman. The hands and feet of the corpse had disappeared, but the rest of the body was entire, although she had died of dropsy.

The third coffin contained the body of Mother Lucy of St. Ignatius, born at Ghent, in Belgium, of the noble family of Splynter. She died November 26th, 1691, aged fifty-six years. The body was incorrupt, and exhaled a sweet odor.

The two confessors of the convent, the chief apothecary and the principal physician of the city were sent for. These gentlemen attested that there was no sign of corruption in the bodies.

The other coffins that were opened contained nothing but dust, or were entirely empty. An authentic process having been written and duplicated, one copy was sent to Rome, and the other to the Archbishop of Augsburg.

In the year 1804 the monastery was suppressed, and the three coffins buried in a separate tomb in the cemetery of St. George. The other coffins were deposited in a large grave near the gate of the cemetery, to the left. This took place during the nights of the 4th and 5th of February, 1804. There is nothing to mark their place of burial.[1] However, the place where the incorrupt bodies are interred is known, and some years ago the Bishop of Augsburg offered to allow the body of Mother Magdalen to be given to the family of the Bedingfields.

As regards the body of Mother Margaret of the Angels, it was discovered in the burying place of the English Carmelite convent at Antwerp in the year 1716. It was perfectly entire. (See an account of the finding of this body in Father Thomas Hunter's life of Catherine Burton, p. 289, Appendix.)

When the French Revolution drove the Sisters from Antwerp, they were obliged to leave the body behind. The following notice is found in an old

---

[1] Consult the following works: Histoire du convent des Carmélites Déchausseés à Neubourg sur Danube, p. 563; Livre des Professes du dit convent, I et II partie; Livre des élections; Livres des visites des supérieurs; Livre des visites du Provincial; Vie de la Mere Theodore, Landgravin de Hesse, Carmélite à Newbourg, par Charles August Buckhardt, curé de la ville et assistant du Chapitre de Weilheim—publié dans le recueil mensuel Le Lion, à Augsburg, 1852.

manuscript: "The entire and incorrupt body of our dear Venerable Mother Mary Margaret of the Angels, to the great grief of the community, was left behind us at Antwerp. They were going to bury it before our departure, in the chest, but seeing the nuns so afflicted, it was left in its place. And after we were gone (so Sister Anna Maria informs us[1]) the Bishop's secretary, with some others, came and examined the body again, and gave a new attestation of its miraculous incorruption. After this the chest was again locked and conveyed to the vault where all the Bishops of Antwerp are interred in the Cathedral of Our Blessed Lady."

Some years ago, great efforts were made by the English Carmelites to regain possession of this venerable relic, and at one time they seemed to be on the point of succeeding, but to their great disappointment, the permission of the Antwerp authorities could never be obtained. While the correspondence on this subject was being carried on, an old lady was discovered who had in her possession the coffin in which the body of Mother Margaret had first reposed. This lady, Madame Sophie Van Celst, a religious Sister, wrote on April 26th, 1875, an account, of which the following is a translation from the original French:

"On August 13th, 1716, thirty years after her death, when the place of burial of the religious was to be enlarged, her body was found incorrupt but her garments had gone to pieces. An old religious, who had lived with Mother Margaret, and who was present when the body was found, exclaimed: 'It is our Sister Mary Margaret of the Angels!' and hastily removing the cloth that covered her holy face, she pulled out along with it an eye to which it adhered. (This was afterwards replaced.) An inquest was held in presence of his Lordship Pierre Joseph Franken, Bishop of Antwerp, and three physicians attested that this preservation was altogether contrary to the laws of nature. During six weeks the corpse was, by order of the Bishop, exposed to the air in the open coffin. After the lapse of that period of time her habit was changed to one of brown silk, with a white mantle of the same material, lined with red silk. (I saw myself the pieces of this habit on the holy corpse in the mortuary vault of the Bishop.) It was then placed in a beautiful new coffin, locked with two keys, one of which was taken to the Bishop's residence and the other kept in the convent. It was then placed in a small chapel near the monastery church.

"My uncle and godfather, the Canon Antoine Corneille Van Celst, secretary of the last three Bishops of Antwerp, had the happiness of often seeing the sacred body. It is of him I learned most of these details.

"During the French invasion, the Carmelites having decided to return to their native country, and not being able to take the body of their Mother Mary Margaret with them, they sent information of this to the Episcopal office, at which our second director, Reverend Mr. De Gruytters, was then

---

[1] This Sister was left behind at Antwerp for three weeks, when the Sisters departed for England.

secretary. This gentleman deemed it prudent to put the body in the Bishops mortuary vault, under the sanctuary of the Cathedral. But as it was necessary to remove the masonry that closed the entrance to the steps, a rumor was spread that the treasures of the church had been locked up in the vault. Hereupon the *sans culottes* (French revolutionists), who at that time ruled the city, had the coffin in which the body of Mother Margaret was enclosed, carried to the city hall, and opened it by forcing the lock. Daigné, one of the most bitter against the nuns, and who drove them all away, even the Ursulines to whose pupils he had given lessons in dancing, seeing a beautiful diamond ring that had been put on the finger of the corpse, by a relative of Mother Margaret, exclaimed: 'This would exactly fit my little finger.' He then put it on and kept it. This precious treasure, the body of Mother Margaret, remained for a long time at the city hall, among ruins. It was afterwards replaced in the mortuary vault of the Cathedral.

"There was also a little box filled with letters of Venerable Ann of St. Bartholomew and Blessed Margaret of the Angels of Oorschot. I do not know what has become of it. The last gardener of the Carmelites, who died at a very advanced age, confirmed many of these details. In the year 1842 His Eminence Cardinal Engelbert Sterckx, Archbishop of Malines, examined the bones of Mother Mary Margaret and had them enclosed in a smaller and more precious casket."

The same person relates the manner in which the first coffin in which the body had reposed, came into her possession. She writes:

"Miss Basteyns, of Antwerp, was a member of the community. Her relatives resided in a large house at the egg market. When the nuns were leaving for England, they left the coffin with this same family, by whom it was, on account of the troubles of those days, kept concealed. When the house was sold, the coffin was carried off through a hole that had been made in the wall of the cellar. This was done to avoid difficulties with the Dutch government.[1] It was then deposited with Mr. Van de Goor, an apothecary, and a very fervent Catholic, who was happy to possess such a treasure. This gentleman, leaving the city in 1842, and not being able to take the precious relic along with him, made a present of it to me. I had providentially gone into his pharmacy when he showed me the coffin, and I, who in my childhood had often heard of this wonderful coffin, exclaimed spontaneously, without, however, knowing that it was so: 'That is the coffin of Margaret of the Angels.' 'Yes,' he answered with surprise, 'and often did I place myself in it during the bombardment of the city and was preserved from the balls and bullets of the Dutch that flew through my house.[2] Because you appreciate this treasure, I give it to you. I will place myself in it once more.'

---

[1] Belgium and Holland were united from 1815 to 1830.

[2] This was the famous bombardment of Antwerp by the Dutch, during the Belgian Revolution of 1830.

"For fear of the government we brought over the coffin about ten o'clock on a hand cart, and received it processionally, singing the Litany of the Blessed Trinity. I must here add, that a short time after we received the coffin, one of our Lay Sisters, our good Catherine, a simple and sincere soul, who is now eighty years of age, felt the happy effects of it. She suffered from a wound in the palm of her right hand, that was terribly swollen and was already attacked by gangrene. The surgeon, Mr. Van Camp, on beholding the hand, requested me to call another physician who might assist him in amputating it. Certainly it was a serious case. Deeply afflicted, I advised the Sister to have recourse with confidence to Mother Margaret. I began to pray to her with the sister, and when putting on the ordinary plaster, we placed a small piece of the coffin immediately upon the wound. The following day at a very early hour, Mr. Van Camp, the surgeon, examining the hand, exclaimed in astonishment: 'Who was here since last evening? What did you do to the hand? I cannot understand this, the hand is healed.' When we explained to him our recourse to Mother Mary Margaret, and told him of the piece of the coffin we had at the same time applied to the hand, Mr. Van Camp, as upright as he was expert in his profession, acknowledged that he could not fail to see in the event something supernatural."

About the year 1846 the English Carmelites of the community that had been established at Antwerp, having made some inquiries regarding the body of Mother Margaret, received the following reply from the Dean of Antwerp:

ANTWERP, 29*th June*, 1846.

Madame Prioress,

In order to satisfy your pious request, I have the honor to inform you that I am only the guardian of the remains of your Venerable Mother Mary Margaret of the Angels. These remains are deposited in the Bishop's vault, under the high altar of the Cathedral where they were visited and examined by his Eminence, the Cardinal Archbishop of Malines, in the year 1843. All the bones have been found, also her garments, which I have taken from the vault and of which the church is the depository. It is undoubtedly true that the body of your Venerable Mother was for a long time in a state of preservation, but at the epoch of the French Revolution it suffered from the sacrilegious hands of the impious by contact with the air, the vault having remained open for many years.

This, Reverend Mother, is all the information I can give you respecting the remains of your Venerable Mother. I thank you for your kind prayers and recommend myself especially to them.

Your humble servant,

J. B. BIECKMANS, *Dean Curé de N. D.*

Margaret Wake was born at Antwerp on the 12th of November, 1617, and baptized at the parish church of Saint Walburga. Her father was Mr.

Lyonel[1] Wake, youngest son of Sir Isaac Wake, Bart. Sir Isaac was Ambassador to Savoy and Venice. The present head of the Wake family is Sir Herewald Wake, Bart. of Courteen Hall, Northamptonshire. Mr. Lyonel Wake was a Protestant. His wife, Mary Thorny, was also an English lady but a Catholic. One day Mr. Wake entered a Catholic church at the moment when a procession of the Blessed Sacrament was to take place. He knelt down with those present, and appearing very devout, a candle was handed to him. After a moment's hesitation he accepted the candle and followed the Blessed Sacrament. Here he received the grace of faith, for after the procession, he presented himself to the pastor to become a Catholic. A short time after his abjuration, Margaret entered the Carmelite monastery, where she took the habit on June 10th, 1633. She received the same name as Blessed Mary Margaret of the Angels who was then living in the monastery of the Spanish Carmelites. On the 11th of June, of the following year, she made her vows.[2] She died, after a saintly life, on June 21st, 1678, in the sixty-third year of her age, and the forty-fifth of her religious life.

Dierckxsens says that after her body was found, it remained exposed to the air for the space of two years and three weeks by order of the Bishop of Antwerp.

[1] Father Hunter calls him Leonard.

[2] Dierckxsens, Maria Margarita ab Angelis, etc.

APPENDIX D.

The Carmelites in England.

The nuns of the Carmelite monastery of Antwerp, who had fled from Flanders on account of the French Revolution, arrived at Blackwall, in England, on Friday, July 12th, 1794, and remained in the ship until the next morning. Their confessor, Mr. Newsham, proceeded to London to find suitable lodgings for the sisters, and was much aided by Mr. Coghlan, a bookseller.

Mr. Newsham came the next morning with two boats to fetch them. They landed at St. Catherine's stairs, Wapping, where they found collected a crowd of sailors and other people, looking on with wonder at the strange spectacle. Some of the nuns wore secular clothes over their habits, and in general their appearance was ludicrous. A few of the bystanders began to swear at them, and call them "French devils;" but they were no sooner told that the nuns were English, and that they were running away from the French, than they exclaimed: "Ladies, you are welcome home," and showed them all manner of civility. One woman ran out of a shop and kissed some of the nuns.

The first dwelling of the community in England was at No. 3 Orchard street, Portman Square, London. This house had been procured for them by the kindness of Mr. Coghlan. They entered it on July 13th. They found here several friends, among whom Mrs. Tunstall, Mrs. Randall, Mrs. Cary, Mrs. Selby and Mrs. Murphy were very kind to them.

In August of the same year Lord and Lady Arundell offered the nuns a house, which they accepted with gratitude. This house was situated at a distance of 257 miles from London, at Lanherne, in the Deanery of Tydre, Cornwall. Here had been the seat of the Arundells, from the time of Henry III, and the manor was held of the See of Exeter by military service. Bishop Brantyngham in 1376 granted to Lady Jane de Arundell the licenses of having service performed in the chapel or oratory there.[1]

Amidst the changes of religion and governments, the Arundells stood forward as the unflinching adherents of the ancient faith; and even amidst all the dangers and terrors of persecution, a priest was to be found at Lanherne. But the house had only occasionally been inhabited by the family

[1] Oliver's Collections, p. 129.

for nearly a century before the French Revolution. Finally in 1794, Henry, the eighth Lord Arundell, offered it to the Carmelites.[1]

It was found in a very dilapidated condition with only about three rooms inhabitable. Moreover, certain smugglers had secured, for the carrying on of their unlawful traffic, free ingress and egress. Lord Arundell sent one of his stewards and two master workmen to assist in repairing the house.

Lanherne house was, according to the intention of the donor, to belong to the Carmelite community as long as it would exist.

Sir H. Trelawney, at that time a minister of the Church of England, paid the Sisters a visit, and became their great friend. He was afterwards converted to the true faith, and before his death, he was ordained priest, and died in 1834, at the advanced age of seventy-eight.

In 1795 the community received two English nuns who had belonged to suppressed communities in France. One was Sister Angela Stewart, of the convent of Rue Grenelle, Paris, and the second was Sister Mary Magdalen, Dow, of the convent of Rue Chapeau, Paris. They had been more than fifteen months in prison, expecting every day to be called out and executed. By the death of the tyrant Robespierre they obtained their freedom.

The Carmelite Sisters have remained at Lanherne until the present.

The community of Hoogstraeten left their home in Belgium on July 7th, 1794, reached England on the 13th of the same month, and took up their abode in a little house called Friar's Place, near Acton, three miles from Brook Green. For this house they were to pay £30 a year. There were nine rooms in it. Here they suffered great poverty in the beginning, and remained until December when Sir John Webb, and his only daughter and heiress, Lady Barbara, fifth countess of Shaftesbury, afforded them a much better asylum at Canford House, near Poole, in Dorsetshire.[2]

The emigration of the nuns from Hoogstraeten to England took place during the administration of Ann Hill, the cousin of Archbishop Carroll, with whom we have been made acquainted in the early part of our history of the Carmelites of Maryland. She had been elected on April 24th, 1790, and died at Canford House on October 29th, 1813.

A few years later the nuns were obliged to leave Canford. Lady Barbara, the only child of Anthony Ashley, fifth earl of Shaftesbury, by his wife Barbara, *née* Webb, had on August 5th, 1814, married the Hon. William Francis Spenser Ponsonby, who was created Lord de Manley, and they, requiring ten years to take possession of Canford house, the nuns had to provide for themselves another residence.

Under the direction of their excellent friend and chaplain, l'Abbe Marest, they quitted Canford in September, 1825, and, sailing on the 14th, arrived on the 24th at Torigni, situated in Normandy between Cherbourg and Constance. Here they remained five years, and in September, 1830, moved to a more convenient seat at Valogne,[3] in Normandy. Before leaving England

---

[1] Oliver, pp. 29, 30. [2] Oliver, p. 140. [3] Oliver, p. 142.

they had promised their Bishop that if ever their means allowed they would return. In 1870 they were enabled to keep this promise.

In that year they returned to England and built their present convent, about a mile and a half from Chichester, Sussex. The monastery lies in a solitary spot, very far from any habitation, in the centre of the land owned by the religious, at a distance from the road, and surrounded by poplar and fir trees—a lovely spot for prayer and contemplation.

There died in this monastery, on the 4th of March, 1886, a venerable nun whose early history is linked with that of the communities of Carmelite nuns in the United States. The deceased was once Miss Pendrell, but for sixty-one years wearing the coarse and blessed habit, and for sixty years a professed of the discalced Carmelites of St. Teresa's Reform.

It was at Canford house, in 1825, just before the departure of the community to France that the young Miss Pendrell, Sister Mary Baptist of St. Joseph, nineteen years old, was admitted to the Carmelite novitiate. Early in her religious life, as comes not rarely with those our Lord calls to the "Order of His Mother," she suffered a severe illness, the pains of which followed her for the three-score years of her joyful pilgrimage. But of great virtue and heroic courage, her pains did not hinder her from the discharge, through most of her life, of all the most important offices of the fully occupied life of a true Carmelite, for which duties her unusual gifts of nature and of grace had fitted her.

In her first years of religious life, Mother Mary Baptist of St. Joseph had as nuns with her two of an English family (Jessop), in religion, Mother Mary Joseph and Sister Mary Nicholas. They were sisters in their family home, and had the grace to be Sisters in religion. The one and the other made the vows of fidelity to the rule and the constitutions of their great foundress, St. Teresa, "without mitigation till death," at the Hoogstraeten Carmel, in the hands of Mother Bernardina, then prioress in the Hoogstraeten Carmel, and afterwards first prioress, in 1790, of the Maryland Carmel. These two Sisters (of the Jessop family in the world) having lived for years with the three American Carmelites that had been (in the world) the Misses Matthews, were full of interesting reminiscences of their holy lives in the Hoogstraeten Carmel, and from them the Rev. Mother Mary Baptist of St. Joseph, who died piously the 4th of March, 1886, had learned to have the liveliest interest in the dear Carmel of Maryland.

Of the Jessop sisters, the one, Mother Mary Joseph, died in 1846, in the 81st year of her age, the 61st of her religious profession. The other, Sister Mary of St. Nicholas, died in 1857, ninety years old, and seventy-one years in religion. And finally Mother Mary Baptist of St. Joseph, who had learned from her early companions to have a deep spiritual affection for the Carmelites in Maryland, died, eighty years old and sixty-one years in religion.[1]

[1] This account of the death of Mother Baptist is taken from the *New York Freeman's Journal* of April 10th, 1886, the editor of which, the late James A. McMaster, was a great friend of the Carmelite order, to which he had himself sacrificed two of his own daughters.

APPENDIX E.

Letters.

The following letter, we suppose, was written to Rev. Leonard or to Rev. Charles Neale, cousins of Mother Margaret Brent, whilst they were students at the Jesuit College of St. Omer:

My dearest Cousin,

This acknowledges with many thanks the kind favour of yours which I received with much pleasure and satisfaction, what pleased me the most was to find you in such good dispositions as to mend your faults, as soon as you were told of them, without excusing yourself in the least. I am truely glad to hear you and your dear little brother enjoy your health. Pray, my dear, the next time you write to me, make your brother write a few lines in your letter, if he is with you.

I sent your letter to my aunt at Lierre. She is very well and desires her tender love and blessing to you both. I hope you advance in your studys, it is my daily prayer, that if it be the will of God you may both be good Religious men. I writ to your papa and mama, in the packet I sent to Father Monsley, and said all that was kind from you to them, and told them you were very good boys, I don't doubt but you are. I am very sorry to hear your dear Papa is come to so great a loss as to have so much of his buildings blown down. I have a great share in his afflictions, for he has always been a true friend to me, and is one for whom I have a most sincere regard and affection. I suppose you have had letters from him since you came over. I beg you will always remember me in the most affectionate manner when you write to him, and to my dear Aunt Pile, and to dear little Betsey. Write to me all opportunities—poor Maryland I fear will be quite demolished—you must pray hard for your afflicted friends and Country, I long to know how times go now with them, and whether Father Hunter is yet returned to them.

All your country women in these parts are well. I suppose you have heard of Aunt Mary Digges' death long ago. Adieu my dearest dear Cousin and believe that I am

Affectionately yours

Mary Margaret of the Angels, Brent.

Letter of Rev. F. John Howard, last rector of the Jesuit College of Liege:

LIEGE, 18th *Sept.* 1780.

Rev^d Mother,

Be assured that my zeal for your Community is as great as ever, if not greater. We ought to be daily more & more zealous for the Glory of God. I have written to Mr. Charles Neale concerning your Petition. All possible attention shall be paid to it. If the Academy suffers while he[1] remains with you, at least you must try and make amends by your Prayers. At present we stand particularly in need of the special Protection of Heaven, if your Prayers procure it, we shall have no reason to complain. And we must not doubt of the efficacy of your prayers—*Ask and you shall receive.* The Spirit of prayer, I think, is the characteristic of your Order. St. Teresa will acknowledge none, who don't try to be possessed of that H. Spirit. It is this Spirit alone which teaches us to follow our B^d Saviour, that is to *deny ourselves.* Now prayer founded on self denial will ever be efficacious. Therefore R^d Mother, you only need to pray yourself, & to make all y^r Community pray for the Academy in this *Spirit of Prayer,* & we shall certainly get all we want. I am your humble Servant,

J. HOWARD.

I know I am in your debt.

The following letter is from Rev. Charles Neale to his brother Leonard:

Dear Brother,

I received yours of the 25th of last month, but could not answer it till now. I was then just setting out for the low countries, uncertain whether I should return or not, and consequently, as you may suppose, had a deal of business upon my hands in settling my little affairs. The Nuns of Antwerp have invited me in a very pressing manner to be their Confessor. It is an offer I don't much like, though perhaps much more conducive to the recovery of my health than the employ which I have hitherto filled. I have left it to the decision of Mr. Howard. He says he is for my going, if he can do without me, but cannot determine that till about the middle of this month. I have written to my mother by the way of Amsterdam, but chose rather to send it to a merchant of that city of my acquaintance to be put on board a vessel which I am informed will shortly sail from thence for Maryland. You tell me your situation is disagreeable in one point. I heartily wish I could better it. You informed me that you had laid in your own provisions for fear of disagreement with your Captain, but forgot to let me know the

[1] Rev. F. Charles Neale. This letter was written to the prioress of Carmel at Antwerp, Rev. Mother Mary Margaret, Brent, who had petitioned to have Rev. F. Charles Neale as confessor of the community.

name of the Captain, and the vessel in which you sail. I could tell you a great deal of domestic news if I were sure you would receive my letter, but the uncertainty in which I am of your being still at Amsterdam discourages me. One thing, however, I will tell you, as being too good to be omitted, which is that Mr How^d. had declared to our fat Chanoine that he must quit the house. May success and happiness attend you in all your undertakings.

Your loving brother.

Etichore, 7 Sep., 1780. CAR NEALE.

P. S.—If you write to me from Amsterdam, direct, à Mr. Neale, chez Monsieur le Baron D'Exaerde, à son château D'Etichore *près*-D'Audenaerde.

The following letter gives an account of the apparition mentioned on p. 37.

Sept. 13th, 1799.

Dear Sir,

I will give you the history respecting the apparition, as I learned it from persons, three of whom are yet living, who were well acquainted and lived with some of the religious who were present and saw the appearance.

On account of the wars in the year 1701, our community of English Carmelites of Hoogstraet, were obliged to leave their convent and go to Mechlin, and were refuged in the Count of Mechlin's castle till peace took place. They returned to their convent at Hoogstraet towards the end of the year 1712. In the Octave of Corpus Christi, in the year 1713, our Blessed Saviour appeared in time of the Elevation in the sacred Host and turned his face towards the grate of the Choir with a smiling countenance, as if he had been pleased with the community who were all hearing the Mass. Some who were in sight of the altar saw him, as also did some seculars who were in the church. The Rev. Mr. Edward Aynsco found at the Elevation the sacred Host very heavy, and, laying it down, saw the sacred face and head, etc., of our Saviour, as is engraved in the plate; but with such divine beauty and majesty, that seized and affected him extremely. At the Pater Noster our B. Saviour disappeared. Mr. Aynsco, who was our Confessor, went to Antwerp and had the plate engraved as near as he could to resemble the apparition; but it was impossible to get it executed

with that divine beauty and majesty with which he appeared. This miraculous favor was imputed to two causes: First, to convince and confirm a young English lady, a convert, who came to take the habit in our community, but who had doubts of the Real Presence in the blessed Sacrament. She was present in the church when our Saviour appeared and saw him. She professed and died in our community, and I have lived several years with some who knew her. The other cause was to comfort the community, who, after their return from their exile, met with severe trials and crosses. The Rev. Mr. Aynsco died in the odor of sanctity on the 14th of May, 1734, and the inhabitants of Hoogstraet still retain so great a veneration for his memory that till this day they call on him, and beg his protection in thunder and lightning, from which they suffered extremely every summer. Before his death he promised them, if he had any power with God, they never should suffer the like any more, and since that time very little damage has happened in the town by it.

All I have here related has been attested to me by persons worthy of credit and may be relied on, they being very pious religious.

I remain, sir,

Your obedient Servt,

MARY M. ERRINGTON,

Discalced Carmelite Unworthy Prioress.

The author of the preceding letter, in religion Mother Magdalen of St. Teresa, was elected prioress at Canford on February 2nd, 1795, and continued in office until her death on December 14th, 1810. She died at the age of sixty-two, and had been forty-six years in religion. (Oliver, p. 141.)

The letters which follow were written by Sister Teresa of Jesus, Cowdrey.

✠

J. M. J. T.

LANHERNE HOUSE, near
St. Colombs, Cornwall.

My dear Mother Sub-prioress,

It was with great pleasure to Reverend Mother and us all that her Revᵉᵉ recᵈ a few days ago your long expected and most welcome letter, especially as thank God it left all our dear Sisters in Maryland safe and well, of which we had been in great anxiety, fearing lest the contagion of Religion in our Europe should have reached your Continent, as to us, my dear Clare, we have a great deal to thank and praise His Divine Majesty for His bounties to us; having been pleased to change the dispositions of our Country so much in favor of Religion and Religious that I don't hear the least molestation of any of the many Houses of men and women that are setting up

(although 'tis true the spirit of the French seems creeping in and the present scarcity of provisions give some reasons to fear riots, in which perhaps these Houses might be destroyed together with the Laws of the Country, but should Almighty God avert that stroke which in His Infinite Mercy we still hope) there is no doubt but the Convents will be permanently established. We are situated 257 miles from London at a very large old seat of Lord Arundell's which he has given to us as long as ever our community subsists; we found it quite out of repair, but his Lordship has employed a great number of workmen ever since we have been here; at his own expense to fit it to our liking; they go on very slow being great drinkers here, and not having any of great authority to overlook them, so that it will be very long before it is quite finished; there was a very large hall at the entrance which they are making into a beautiful chapel, in fine there is plenty of room when all is finished, only the building is such that we cannot form it into regular dormitory and cells, etc., though we have fine long galleries and every one almost a room to themselves. Our Confesssor Mr. Newsham only staid a fortnight with us and then with Mrs. Tunstal returned to Town. We have now a very holy French priest for Confessor who seems to give universal satisfaction, there is a missioner here also, the present one is going away and we don't yet hear who my Lord will send in his place.

August 7th 1795

✠

J. M. J. T.

LANHERNE, *Feb.* 11th 1800.

My dear Mother Sub-prioress,

Have I not some reason to make you some tender reproaches for your long silence? For altho' I own it is near three years since I did myself the pleasure to write to you, yet that was at least the sixth letter since we left our dear Convent, and we have never had the consolation to hear from you but once about four years ago. See therefore, how much you stand indebted, and begin with 1800 to rub off old scores, and tell us all that concerns your dear Community for health and prosperity, spiritual and temporal; for I don't think I can ever be insensible to what regards the welfare of a Community so dear to me; and whose perfection is my most earnest prayer, together with that of our own dear Community—that both may be examples of exactness in the observance of our holy Vows, Rules and Constitutions, and in all that concerns the true spirit of our holy Mother St. Teresa. We heard some years ago that you were in distress, which gave me some pain, till I began to think of the poverty of many Convents at the beginning, and how our Blessed Lord supplied their wants; and so I trust and confide He ever will yours. Some time after we heard you had professed some with great fortunes, and built a nice new house; and also that one of your Nuns is dead, and lately we heard from our dear Revd Mother at Canford that

you are fifteen in number which rejoyced us very much; but we were very sorry to hear at the same time that your dear Rev^{d} Mother has a cancer in her breast. May Almighty God support her in her sufferings and inspire you to procure some remedy for her speedy cure before it is too deeply rooted. We long also to know how dear and worthy Father Neale does, to whom be pleased to say all that is most respectful and filial affectionate from our dear Rev^{d} Mother and each of the Community; as also to dear Rev^{d} Mother and each of yours. Give mine in particular both to him and them, begging a share in their holy prayers, especially to dear Sisters Aloysia, Eleanora and my dear name-sake Sr. Teresa who I hope makes herself deserving of that name more than me. If you are too lazy or busy to write tell her to be your secretary, to give us an account of all, and the names, etc., of the Nuns.

I told you in my last letter that we had the happiness to have our dear Rev^{d} Mother Xaveria elected Prioress the 3rd of February '97: we had the consolation to have her re-elected on the 4th inst. to the universal joy of her flock: all the elections were done in very little more than half an hour; and I have never seen the Nuns more happy and merry than they have been this week. Thank God the Community in general have enjoyed pretty good health these last two years: tho' before several were sick but none died. Our worthy and holy Confessor Mr. De La Fosse also had a great illness then, but thank God entirely recovered: his loss would have been irreparable to the Community. We have got no increase since we came here, except a lay Sister, Sister Anastasia of the Immaculate Conception, who will most likely make her Profession some time in April. We did not forget you at your half Jubilee, and our dear Rev^{d} Mother wished for an occasion to have sent you some little mark of her affection: you know her half Jubilee came two years ago; and last August was the whole Jubilee of our dear Sister Ann Teresa, which Rev^{d} Mother kept as handsome as she possibly could here, as she did that of Sister Mary Agnes in November. Sr. Mary Austin dressed each of them a most beautiful cell.

I beg when you write you will take notice of both the Jubilarions: Sr. Ann Teresa is re-elected Discreet, and Sr. M. Joseph also.

I am always afraid Bonaparte is Antichrist,—at least he is his forerunner: When he went to seize on the Turks' dominions he declared himself a Mahometan, said he had God with him, and that he and the Father did all things, or some such shocking words: now he is come back and placed himself at the head of France, he orders the Church doors to be open, and Priest and people to join in prayer to the God of peace to atone for all the crimes committed in the war; but he also orders that the heathenish ceremonies they have performed for some years past in the church, be also continued at another hour than the worship. He has written some fine perlavering letters to our King and government for peace,—which thank God they have refused him alleging his being a usurper, and also his having a fortnight before entirely destroyed the Constitutions the French Republic had pretended to own,—and made quite new ones for himself. He has also

another fellow as wicked as himself—a fallen priest—to help him, who possibly may be the Prophet of Antichrist; for it is he who works all the mischief underhand for him: what happiness it will be if these two creatures are destroyed, which it is hoped they will be unless they really are these persons.

We have not heard lately whether our dear House[1] still stands; some time since it was employed for something of a manufactory or store-house which may preserve it, most other Convents being entirely destroyed. Sister Elizabeth was alive last June and found means to let us know she was in want of everything; so Rev^{d} Mother sent her some money but has never heard whether she received it.

LANHERNE, *Oct.* 27th, 1800.

You ask me my dear Mother, to give you a list of our Community: it is not much increased by professions since you left us. Rev^{d} Mother, Sr. Ann Teresa, Mother Francis Xaveria, Sr. Mary Joseph, Sr. Mary Francis, Sr. Anna Maria, Sr. Mary Josephine (French nun from Valencienne Convent) Sr. Mary Angela (English from the Convent Rue Grenelle, Paris), Charlotte Stewart in the world, an old acquaintance of yours. Sr. Mary Austin, Sr. Mary Magdalen (an English nun from the Convent Rue Chapeau, Paris), Sr. Joseph Frances, Sr. Louise Teresa. Lay Sisters—Sr. Mary Agnes, Sr. Stanislaus, Sr. Mary Winefrid, Sr. Anastasia professed the 8th of June this year, and poor Teresa of Jesus. They each desire their most affectionate respects to your Reverence and each one of your dear flock, to whom they wish all happiness, and temporal as well as spiritual prosperity. We were very happy to hear you were so finely increased; and also to have an account of all your industry. I wish we could spin as you do, for the cloth we buy in England is very dear, and neither strong nor warm. I beg my kind love to dear Sister Teresa, and many thanks for her kind note; not only because it made an excuse for your long silence having so many occupations; but also as it made me acquainted with the good and profitable manner in which you spend your time, which your own humility would never have told me of. Your little Mother, Sr. Anna Maria was highly pleased at your inquiries after her, and begs her affectionate respects, desiring you will be a tender Mother to your children. I think you know more concerning our Convent and affairs at Antwerp than most of us do! I was, and am still always sorry that we did not stay to see whether the French would or would not have turned us out: but the greater part was desirous to go, upon the notice given by the Duke of York that the French were re-entering the Low Countries. We might certainly have brought away everything with us; but the fatigue we had the last three weeks is not to be believed; having Mrs. Moore[2] and her nuns from Bruges, and Lady

[1] Convent of Antwerp.

[2] Mother M. Augustine Moore, prioress of the Augustinian nuns of Bruges.

Abbess and several of her's from Gand, we had neither place to lie on, nor beddings, nor time. I believe none were so much occupied as our present Rev^d^ Mother and I; and we would not have left a vestment, nor a book, nor a habit or rag of any kind behind us: she was Sacristan, and I Proviser. I do not mean to brag of what we did, but only as you lament the destruction and sale etc., I tell you we did at all parts of the house what we could, and could get the keys of; but the fright which seized several, made it not in our power to do more for they would not let us; and also the shortness of the time, and occupation with those strangers. Now every body is sorry that more things were not brought; however, I don't mean to blame anyone, as it was fright; and we must adore the designs of God in permitting us to partake a little of the several losses of this time: then to mend the matter no one was to be left behind but poor Sister Anna Maria,[1] to take care of the rest and besides all the selling etc. you have heard of, and the givings away, (for she never thought of us keeping in Community in England) besides this I say, the Mob broke in at the time and destroyed what few things she had intended to have brought over with her. As to the different accounts I have given you of this House, they are all when explained true; for we owe very great obligations to Lord Arundel who first let us come and then by the hand of Lady Arundel told us we might look on the house as our own, and that neither himself nor his heirs would ever take it from us while the Community exists.*

*As Your Reverence was perfectly acquainted with our dear deceased who as long as she had her memory never forgot she was your little Mother, I shall only say, that she always preserved that spirit of regularity, and love of labour which made her both an edifying and useful member until about ten years ago when a paralytic stroke impaired her mental faculties and subsequent ones deprived her entirely of the use of them: for the last three years she has been usually confined to the infirmary. As we were just in the midst of our retreat she was seized with the last violent attack, which in a few days terminated her earthly existence after having received the Extreme Unction and last Absolution.

LANHERNE, *Nov^br^* y^e^ 8^th^ 1802.

My dear Sister Teresa,

I was just going to thank you for your very agreeable and affectionate letter when Rev^d^ Mother claimed it as belonging to her; being wrote in her letter; and besides her Rev^ce^ as well as all the Com^ty^ are quite charmed both with the easy and pretty manner you describe your dear Rev^d^ Mother's Jubilee, and at the ingenuity and cleverness with which you decorated and kept it. Indeed I am quite delighted that my dear American Sisters have thus excelled in their attempt to honor their dear and amiable Prioress to whom under God, they owe so much for their present happiness, yes my dear, I am sure you are sensible, how many cares and troubles it has cost

[1] Sister Anna Maria of the Blessed Sacrament, *alias* Brassier, departed this life on October 6th, 1822, a little after seven in the morning, in the 81st year of her age, and 54th of her religious profession.

her Rev^ce to procure your establishment; although she was not your first actual Superior, and I am sure you can never too much shew your gratitude, respect and love to her, for the same; though I know all the reward she wishes and asks is, that her dear children prove true and fervent daughters of our Holy Mother St. Teresa; and exact observers of the Holy Rules and Constitutions you have had the happiness to profess to: and this is a consolation which I don't doubt you each one strive to give your dear Superior, and yourself in the first place, who having the honor to stand the first in the profession book are a kind of a model for all the rest to look at. I wish therefore my dear Sister Teresa all the sanctity which our first professed at Antwerp (who was also called *Teresa*) arrived to, which was very great, as your dear Rev. Mother can tell you from her life: and I humbly beg you will have the charity to pray for me; who am my dear an object of charity from my great defects and negligence in this my holy and happy state; and I don't know anything that gives me a spark of fervor sooner than by thinking that you, and the rest of my dear Sisters, whom I name in my poor prayers, have the goodness to remember me in their much better ones, and in thinking that you all love and serve your Divine Spouse and mine with all your hearts and souls.

I beg my kindest and most affectionate respects to dear Mother Subprioress, and dear Sister Eleonora in a particular manner; I hope they will not take unkind that I have not done myself the pleasure to write a few lines to them as I have wrote such a long letter to Rev^d Mother; say also all that is tenderly affectionate to dear Sisters Francisca, Joseph, Ann of Jesus, Stanislaus, Ignatia, Agnes, Juliana, Ambrosia, Margaret, Austin, Angela, Mary of the Incarnation, Mary Magdalene, Martha and good Sister Barbara from me, with Rev. Mother's leave begging an Ave Maria of each, you see I remember all your names, I keep them in my heart, but if I have misplaced any, you must correct me. Pay also the particular comp^ts of Rev^d Mother, and all the Nuns to Mother Sub-prioress and the other dear Nuns who invented and so beautifully decorated the Recreation, Choir, Refectory and Rev^d Mother's Cell; to be sure your good angels inspired and helped you, for no doubt it was a sight pleasing to them to see the love and union with which you were all exerting yourselves to celebrate the jubilee of your beloved Mother's sacred Vows to her Heavenly Spouse, and sung their canticles with you; for I think it was impossible you should each have performed so well and properly having never seen anything of the kind: at the same time it shews what a natural ingenuity and taste you all have. There was one thing in your letter which made us all laugh viz. that worthy Father Brook sent you 100 bushels of oysters. I think you meant to say 10, as that seems a pretty good quantity at once. If this arrives (as I hope it will) by Christmas, please to give my kind love to Dear Mother Subprioress and beg she will ask a good recreation day on St. Agnes y^e 21^st of Jan^ry it being the name day of our Dear Rev^d Mother. I dare say yours will be pleased to grant it. I have asked leave to send you a little image

of our Holy Mother, and relick, neither the image nor shell work is very pretty, but if your dear Rev^d^ Mother gives you permission I hope you will accept it for your office. Adieu my dear and beloved Sister, I wish you a happy Feast tomorrow, and shall not fail to remember you being your namesake in Baptism as well as Religion and I am with true esteem

Your most affectionate tho' unworthy servant

TERESA OF JESUS ELIZA^TH^ COWDREY

Carmelite unworthy.

From the Carmelites of Canford:

CANFORD HOUSE (formerly Hoogstraet) *Aug.* 24, 1803.

Mother sub-Prioress and her companions, who went to Lier last Sept^r^ was so extremely kind as to go on purpose to Hoogstraet to see in what state our dear convent was, and to recover if they could the effects we left there, but did not succeed in the latter. We should be truly happy my dear Rev^d^ Mother could we but return to our former convent but your Reverence has seen by my last letter that there is no possibility of that joyful event taking place during the present Government of France to which the low countries are subject, could we recover the ruins of our dear Convent and we could repair it so as to be inhabitable, which is impossible for us to do, we should not be allowed to observe our Holy Rules nor wear our habit nor would the present Government allow us to repurchase it for a Convent, were we able to do it. The Austin Nuns at Bruges we hear heartily regret their return there.

From Sister Teresa of Jesus, Cowdrey:

LANHERNE, *March* ^ye^ 6^th^ 1804.

I hope your Rev^ce^ has rec^d^ a long letter from our dear Reverend Mother and me, wrote about three months ago (I think) and also that this will find your dear self and beloved flock all in perfect good health; I did not intend to have done myself the pleasure to write till Easter, but Our Blessed Lord having visited us this Holy Season with sickness, and the death of our Dear Sister Mary Agnes of Jesus, I can't defer acquainting you my Dear Rev^d^ Mother and imploring your holy prayers and those of your Community as also our Worthy and Dear Father Neale's to whom Rev^d^ Mother, myself and each one presents our best and filial respects and beg that charity of him for her dear soul—although indeed we have great hopes that she is already in possession of Almighty God, from the holy, innocent and suffering life which you know she always led; and which she continued until the last, with ardent desires of seeing God; and constant preparation for that awful moment. She departed this life on the 26^th^ of Feb^ry^ a little before five o'clock in the morning, having received all the last sacraments a few days before, with great joy and piety and the last absolution as she expired, and Mass and communion offered for her immediately after: she was seventy-four years old, fifty-four in Religion; her last sickness was only about ten days, but very great suffering from a fever and inward mortification and

particularly from a total relaxation and descent of her throat, so that the Doctor said only the windpipe continued there; which was the cause she could not take any liquids and only very seldom a teaspoonful of moistened bread which almost choaked her in going down; and I believe no tongue can express the hunger she felt; as we could perceive by her signs, for she could not articulate her words the last two days. We expected she would have corrupted immediately, as her leg was turned black, also her finger ends, and she had every mark of putrefaction; but it never increased, nor the least smell even of death during the time she remained in the Choir; and even the protestants were in admiration at her being such a pretty corpse: we thought it a favor of Almighty God, that so she might have more prayers, by remaining a day longer unburied. R. I. P.

Each one from our dear Rev^d^ Mother to Sister Anastatia and myself, join in all that is most tenderly respectful to your Rev^ve^, Dear Mother Subprioress, Sister Eleonora, Sister Teresa and each of your dear children to whose holy prayers we again recommend our Dear Deceased and each one of ourselves, be assured we are not backward in offering our good prayers for all that concerns the spiritual and temporal welfare of your dear Community and of every member that composes it, that all may be true Carmelites, holy religious and great Saints, and that the hour of death may be the moment that begins their eternal felicity and Heavenly Nuptials: I hope my dear Mother your crown will be very brilliant on that great day, from the glory you have endeavored to procure to Almighty God; and the labors you have undergone in establishing Mount Carmel in Maryland and thereby procuring so many holy souls the happiness of becoming the spouses of their Dear Lord, and for your vigilancy in keeping up the strict observance of our Holy Rules and Constitutions, may our Blessed Lord long preserve a life so precious as yours, and add still daily new gems to your Heavenly Crown as also to dear Father Neale to whom your House and our Holy Order owes so much for his indefatigable labors and zeal in procuring and establishing it.

Our dear Sisters at Canford, (formerly of Hoogstraet) have all been ill with colds; and their Worthy Confessor Mr. Willacie I believe will soon follow the other three gentlemen they have buried since they went there. He has been very ill of a cold and fever for more than two months and received his Holy Viaticum about a fortnight ago; after which for some days was so much better as to be declared quite out of danger by the Doctor; has since relapsed and Dear Rev^d^ Mother says in a letter we received two days ago, she perceives him every day grow worse, and being upwards of seventy years old they seem to have no more hopes: she and the Com^ty^ are in great grief, Our Blessed Lord gives them indeed frequent heavy Crosses. They were seven weeks without any Mass on week days, a gentleman came on Sundays and holidays to say Mass and Father Brooke once a fortnight or thereabouts to hear confessions and which is very fatigueing to him, it being a good many miles and he sometimes obliged to return the same day to Lulworth there being no priest but him there; at present there is a

french priest come to Canford to say the daily Mass: may God comfort and support Dear Rev^d^ Mother and her dear Com^ty^.

Our Nuns of Liere at Auckland with Mr. Robey have all been sick one after another all the winter and continue so now, they say this house is a complete hospital. Sr. Teresa Maria (Sister to dear Sr. Agnes) seems likely soon to follow her to Eternity. Rev^d^ Mother, Mother Sub-prioress, Sr. Clare etc. always desire best respects to your Rev^ce^ as do the Nuns of *Louvain* at Spetsbury House. Mrs. Tunstall has lived some years past with the latter, and helped them to purchase that beautiful spot. She has now purchased a House at Acton near Hammersmith which is forming into a Convent of the Order of Visitation, being the first English Foundation—she has got three Nuns arrived from Spain ready to go to it in a few weeks, several young ladies are ready to enter, amongst them Miss Weld, who is of singular sanctity, as is her good father, you know and all his family; his other eldest daughter was a nun at Princenhoff now at Winchester and died in great holiness at twenty-eight years old, one of his sons died about the same time at Stonyhurst (from Liege) and he has another son who has taken his place there in studying to be a priest and Jesuit. I suppose Fr. Neale and you all know of the restoration of the dear Society and that Fa^r^ Stone at Stonyhurst is Provincial for all the English? the Bulls were deferred being published, but it was lately said in the papers his Holiness was going to publish them: and in the mean time there is no doubt of their being restored by Living Voice: but to return to the Foundation of the Visitation, it is supposed this Order being new to the English and so easy will run away with all the vocations. Mrs. Tunstall intends to enter it, having already settled all she has, but we don't know whether directly as a Choir Nun, she being near fifty-two. We lose an annual large alms which this good Lady has bestowed on us ever since we came here; and which we shall find a great loss; especially at this moment when we are obliged to pay a shilling tax out of every pound sterling of our revenues however I hope and confide our Dear Lord to take care of us if we are faithful to Him and our Holy Rules.

LANHERNE, *Sept^r^* ye 11, 1805.

We rec^d^ your truly welcome and affectionate Letters and those of your dear children with a joy nothing inferior I assure you to that you are pleased so kindly to express at the arrival of the box (whose contents Rev^d^ Mother myself and each one wish had been a thousand times more valuable and worth your acceptance) we had been anxious lest some new accident had prevented your receiving it at last; and therefore universal joy took place at the sight of your dear hand, and we could neither think nor speak of anything else at recreation, but affectionate effusions of the heart for you and yours, only our hearts were much grieved to find your health in such a precarious state my beloved and dear Mother, and especially for the last attack your Rev^ce^ had just before the departure of the letters, which leaves

us still in uncertainty if you are recovered, and is a very sensible pain to Rev^d^ Mother, myself and all, first for the true affection we have to your dear person; and second for the dreadful and I fear almost irreparable loss your Rev^ce^ would be to the new and flourishing plantation in the Vineyard of Mt. Carmel. May Almighty God be pleased long, very long to preserve your dear life to gather the fruit of your labor in seeing your dear children flourish in all virtue, for my part I feel more joy than I can express in seeing how Our Dear Blessed Lord has been pleased to bless your zeal and that of our Dear Father Neale and draw so many souls to His Holy Service in this our Holy Order, whose innocence and simplicity makes them fit subjects for His Grace to work upon and their souls to become fit mansions for Him to establish His kingdom and reign. I thought when I was sick last winter that there was nothing I wished to see more in this life: the success of your Foundation, and our dear Com^ty^ having an appearance of flourishing by receiving Novices, being the only two things I had at heart with any anxiety; for I should have felt a great sorrow for our dear Com^ty^ to die out, and I trust in His Divine Majesty there is no appearance of that at present—the three *I mentioned* in my last have nearly past their year and comported themselves with very great regularity and fervor. We have been in a great deal of trouble in the spring seeking for another House as this was advertised for sale. Good Fathers Strickland and Plowden after a deal of trouble found an old Castle in Wales, but the people of Cornwall, as well as ourselves when it came to the push, wish us not to leave this county, and therefore proposed different large houses especially one which we asked the Duke of Leeds for, it belonging to him, but he never gave an answer, as to other friends whose pockets we hoped would have helped to pay the heavy expense of carriage etc. of us and our goods; or to pay a little rent or taxes; we were like the hare in Gay's Fable, and in effect house rent and taxes being so dear in England we could not even be placed as we are here I believe under £200 p^r^ an, by this we saw more clearly than ever the great obligation we have to our true friends and benefactors Lord and Lady Arundell who with Lord Clifford forbid the sale of the house; and assure us of a continuance of their protection, and ever since we remain with more quiet and peace here than before; because it seems evidently from the many prayers offered to know the Holy Will of God that it is to remain here at present, and serve God with gratitude the best we can till something better offers. I hope your Rev^ce^ has received a letter I wrote in Feb^ry^ in which I informed you of the death of dear Mother Francis Xaveria R. I. P. her death was very edifying and holy; I hope she is enjoying Almighty God whom she so earnestly sighed after while on earth, but nevertheless I don't doubt yourself and Dear Fr. Neale have not only granted her according to contract between our two Houses (like Lierre and Hoogstraete) but some little additions in your pious mementoes.

I wish your Rev^ce^ could have been at chapter yesterday in a corner, you would have been as delighted as I was to hear our dear Rev^d^ Mother in her

speech, say so many affectionate things of your Dear Foundation which she called the Benjamin of our House and by consequence ever to be the most loved and cherished, encouraged and helped and recommended the Nuns to pray with great ardour for its conservation and spiritual and temporal welfare. I am sure you have reciprocally in yours recommended our dear Com^ty^ also; and especially this our dear and Honored Superior that our Blessed Lord may be pleased long to conserve a life so valuable and precious to us all, and preserve her dear health to be able to see and go through as she does so many fatigues since her fervor will not be persuaded to do less.

LANHERNE, *April*, ye 18^th^ 1806.

I think it is sixteen years ago to-day since we last had the pleasure to see your Rev^ce^ and Worthy Fr. Neale: I hope the Sacrifice you then made of yourself to procure the glory of God, and the good of souls in extending our Holy Order as it must afford you consolation in seeing it so happily effected in your dear children; so may it be your joy and glory in a long eternity in company with all these dear souls who by your means have become spouses of the Lamb, and destined to follow Him wherever He goes.

I am now going to ask the charity of your holy prayers etc. for the soul of our poor dear Sister Mary Joseph of the Infant Jesus Maddocks aged sixty-seven professed forty-seven years, whom our Blessed Lord was pleased to deprive us of and release from her long and painful sufferings on y^e^ 10^th^ inst R. I. P. We may truly say death always seems sudden, she having two or three times recovered from strokes which to the Doctors and us seemed immediate death, both they and we thought her now fixed in her paralitick state and likely to live some years being quite helpless, but in tolerable health; she went as usual to Holy Communion on Palm Sunday, Maunday Thursday and Easter Sunday; she began to sing Alleluia by herself whilst we were at the ceremonies on Holy Saturday and spent herself from thence to Tuesday evening in singing to everybody: "Alleluia to the Lamb that was slain and has washed us with His Blood. She had been singing "O Filii" with the Fa^r^ that evening and soon after Rev^d^ Mother went in, she showed her how her bad arm was agitated and in a minute or two was seized with another stroke which immediately took her speech and senses, and after some convulsion threw her into a sleep in which she remained till Thursday morning, and so expired without ever seeming to wake. Mr. De La Fosse gave her the Holy Oils on Wednesday evening altho' the Doctor said she was in no danger, and that the sleep nourished her. R. I. P. you know that she was a very pious and interior soul and that her whole life was a preparation for death, and especially her long illness has been so, that we greatly hope she had great part of her Purgatory here as she so frequently beg'^d^ of our Blessed Lord.

Jan. y^e^ 29–1807.

I begin to break our long silence with crying, "mea culpa" and imploring pardon, for I have long been uneasy at the pain I feared it would give

your dearest self and beloved children not to hear from us, and I think I can say with truth that it is more than a hundred times that I have proposed to write and something or other has intervened to put it off; so far my Dear Rev^{d} Mother of excuse, the rest I refer to your tender and affectionate heart to pardon, both in our Dearest Rev^{d} Mother and myself; and above all I beg you will be assured our silence has no ways proceeded from want of most tender regard respect and affection to your dear person, our beloved and dear Mother Clare Joseph nor to your dear flock whom we all love most tenderly and hold in our hearts wishing their perfection and sanctification as we do our own. It grieved us much to find your Rev^{ce} had two more such violent attacks of illness between your last letters and especially that in your throat, which must have been both a very great suffering and very dangerous from the account dear Sister Stanny has so kindly given me of it: all my consolation my dear Rev^{d} Mother (after that which the knowledge of your virtues of patience, resignation and Divine Love gives me) is to know that your dear children *one* and *all* are so sensible of the treasure they possess in their honored and dearest Superior; and so penetrated with filial affection, that whatever care or remedies can be procured to solace your sufferings and pains their affectionate hearts will not fail to apply: seconded by our most worthy and dear Father Neale, whom we most heartily congratulate, your Rev^{ce} and dear Com^{ty} for the happiness of retaining for your Father Director and Friend—I think it would almost have broken my heart as well as yours if his good Provincial had insisted on his going; being sensible of the terrible loss you would have sustained and I don't doubt it was the fervent prayers of the afflicted children that made our Blessed Lord inspire his Superior to let him remain; may the same holy prayers obtain of His Divine Majesty to encrease his health and conserve his precious life and yours many years, for the glory of God and increase of the merits of you both; and for the spiritual and temporal good of the dear American Mount Carmel, that it may flourish more and more; being pruned and cherished by your tender care.

We are much grieved my dear Rev^{d} Mother to find you have lost your law suit, it would have been the same I believe had it been here because all money must be left and placed in the names of particular persons. I am sorry our dear deceased Friend Mr. De Villegas did not before his death caution his cousin; or that the good Lady did not know the new laws made in her Country by their new Masters; how grieved would both have been had they foreseen their relations would have treated you so unjustly; it is money given to our Blessed Lord that they have thus taken from you; but this Divine Master can and will make it up to you as He has hitherto done in providing abundantly for His chosen House and Beloved Spouses; whilst He gives you the encrease of merit in pardoning the injury. May His Divine majesty also be pleased either to avert the suit intended for contesting your *Mill:* or give it in your favor, as I think you would find the loss of that necessary thing more than you do even of this revenue: we shall long to know the result.

All the foregoing letters from Lanherne were written by Sister Teresa of Jesus, Cowdrey. The following one gives an account of her death.

LANHERNE, *March y^e* 18, 1808.

Little did I think when I did myself the pleasure of writing last in the letter of dear Mother Sub-prioress, that it was the last she would write to your Reverence, yes my dearest Rev^d Mother Almighty God has been pleased to visit us with the most sensible affliction, in calling to Himself our dear Mother Sub-prioress, Teresa of Jesus (*alias* Eliz. Cowdrey) on y^e 3^rd of March, professed 25 years. She had been poorly in Jan^ry and had caught cold, was very much oppressed tho' came to all dutys. On y^e second of Feb^ry got up in a great perspiration and went down to Holy Communion, from that time she visibly grew worse, but still went about in a very lingering way, unable to go to bed, or get up without help but frequently came down to Communion, her disorder was a dropsy on her breast which spread over her body, her legs and feet were violently swelled, but her sickness of Heart was her greatest suffering, the Doctor affirmed that weakness alone was the cause of her dropsy, thus she went on bearing her sufferings with much tranquility and uncommon chearfulness. On Ash Wednesday she importuned leave to go to Holy Communion with the rest of the Com^ty; she was at the ceremony of the Ashes and heard Mass, she had a very bad night and on Thursday morning I observed her Medicines did not take the right effect, her swelling was much increased, her oppression, sickness at heart and retching increasing to an alarming degree, notwithstanding she got up and wanted to go to Mass but I did not permit her, she could take nothing, but retched without ceasing, she went on thus till a little before two in the afternoon, and I thought she was worse and worse, I begged Mr. De La Fosse to go and see her tho' he had been several times in y^e morning, he had not found her in any danger, but she had asked him to hear her confession, but he told her there was no need and she remained happy and content, but when he went to see her just before Vespers, he found her much changed, and told her he would hear her confession but she said she did not wish it as she found herself something better, but she would do what he thought best, (she had such a comfort and consolation and an intire confidence in him that at the least word she was always ready to submit) she went to confession and Almighty God was pleased to stop her retching, so that towards five o'clock she had the consolation to receive her Holy Viaticum, sitting in her chair. She got up and put on her mantle, and did some little things in her room, was very chearful and spoke to everyone with perfect content and happiness. About seven I said to her I think if you were to take a little red wine it would do you good she said, "I will"—S^tr Louise gave her a small glass and she said, "I think it has done me good and it is the only thing I have found a relief in all my sickness." She said, "I could eat a bit of dry toast," she had it and eat half with a drop more wine, siting by me on the side of her bed,

and she said every now and then I am better I shall be better to-morrow and from time to time I find myself heavy to sleep, but when I dose I always see myself a dying—she repeated this to me four or five times, I found myself alarmed but did not perceive she appeared worse—Sister Angela called me and told me the Doctor was come, I went and told her—as it happened to be the one she liked the least, she answered, I am sorry for he will ask me a hundred questions. When he came in, she spoke and answered as usual and enquired after his family etc. He felt her pulse but did not find her in immediate danger. I conducted him down and he said he would send her something that would relieve her. I returned immediately to her cell and Sr. Louise met me at the door said, she was asleep, that the moment I went down with y^e^ Doctor she was so eager to go to bed, she turned her habit over her head with that vivasity she was quite astonished and then got into bed and said to her pull off my stockings quick, quick, she did so and she fell asleep, Sister Louise had not finished telling me this but she awoke, and said, "I must get up," I bg'd her not but in a moment she turned herself off the bed and began to retch and vomit,—I found her very ill and thought we should never get her on the bed again, but she made her last effort, and returned to her bed, all the Nuns were in the Refectory at their Colation except S^tr^ Louise and myself. She said when on her bed, "give me a cup of green tea"—but I made S^tr^ Louise a sign to call the Father, he came and found her very bad, ran down to his chamber and brought up the Holy Oils (S^tr^ Louise called the Nuns) she was very sensible to the very last moment and spoke to the Father and me, she quietly expired without a groan, R. I. P. I am sure my dearest Rev^d^ Mother it would be a loss of time to enumerate all her excellent virtues, qualifications and useful talents that she possessed as you are as well acquainted with them as myself and the irreparable loss we sustain in this dear and much lamented Mother; she was a great help to me on every occasion, so that I felt the loss of her more than any one, and shall feel it daily more and more, I recommend her dear and precious soul to your Rev^ces^ and holy Com^tys^ prayers with Mass, Communions and suffrages of the Order according to Contract, and to the holy Sacrifices of worthy Father Neale to all the College, Novitiate etc. of the holy Society, you must my Dearest, tell your dear children they must give her a double portion of prayers as she had laboured so much for that foundation. She loved your Rev^ce^ and them so tenderly and interested herself with everything that regarded the spiritual and temporal good of your house, and when in the full enjoyment of her Heavenly Spouse, I am confident will not be unmindful of you all before God for she was continually occupied about you all I may truly say to her last moments, for in the morning before she died, she told me that if ever I found an occasion to send anything to your Rev^ce^ that she begged me to send some little things she had prepared for you etc, etc., and as soon as I can meet with an opportunity shall send them, with some other trifles I have collected: But the mother of Acton has never

given me an answer to two or three letters I wrote to her and I have just heard from Cocken Hall that it is the Visitandines from Brussels that have set out for America I am glad of it for the good of the new Foundation, but I am sorry that I have no means or opportunity to send what I should be glad to present to your Reverence my dearest Mother, and your amiable children with before I die, and at the present moment I don't think it would be prudent to venture anything, till the affairs are well settled between the two countries. We hear nothing from our old friends at Antwerp, for every port is shut to us, that is governed by Bonaparte so that it is impossible to get anything from thence not even a letter, for poor people, they are all in slavery to this tyrant.

The good Mother of the Visitandines at Acton has never answered my letters in regard to the Religious that were demanded by Bp. Neale for the foundation of that order, but I received a letter just now from Cocken Hall that the Visitandines from Brussels was set off by way of Holland for America which I am sorry for, as I shall not meet, I fear with an occasion of sending a few more poor things before I die to your Rev^ces^, but if I ever can meet with an opportunity you may rely I shall most willingly embrace it, but I must beg a favor of your Rev^ces^ and all your dear children to make a novena for us for two or three good English Novices with good vocation and the true spirit of our Holy Mother St. Teresa.

S^r^ Mary Xaveria of the Angels (Wright)
Prioress.

Circular Letter from Lanherne.

✠

Jesus, Mary, Joseph, Teresa.

Lanherne.—Of our Convent of St. Joseph and St. Ann of the English discalced Carmelites lately of Antwerp with all the sacred rites of our Holy Mother the church, departed this life on the 11^th^ of Feb'y. 1814 our beloved Rev^d^ Mother Mary Xaveria of the angels (*alias* Agnes Wright) aged 60, professed 41, prioress 17 years whose soul we recommend to your prayers and sacrifices that she may eternally rest in peace.

This dear Rev^d^ Mother whose memory will ever be most affectionately revered in our Community and whose loss will be long and deeply felt, was born in Yorkshire of Catholic parents. Her mother dying in childbirth of her, she was committed to the care of a pious aunt who brought her up very christianly and with all the tenderness and attention of a mother. At twelve years of age she went over to a Convent of Annunciades at Boulogne, where she made her first Communion and conceived the desire of consecrating herself to Jesus Christ in a religious state; which desire she preserved after her return to England until her 19^th^ year, when she carried it into effect by leaving country, friends, relations, despising the advantages her many qualifications of mind and body might have procured her in the

world, and embracing the Carmelite Order in our Monastery of Antwerp. She could not however consummate this sacrifice until the twenty-fifth year of her age (the law of the country not permitting it). But this trial and others she underwent during her long Noviceship, far from shaking her holy resolution it seemed on the contrary still more to strengthen and confirm it.

As a private Religious her life was always very holy and exemplary, which joined to an excellent capacity, solid judgment and sweet temper rendered her a most valuable member. As a superior, her loss is in a manner irreparable, as she justly possessed the love and esteem of all the Community which she governed with a very great prudence and charity, and to which she has rendered very eminent services. From her youth she has suffered much from erisypelis humour in her face which at length striking in, brought on a dropsy which terminated her mortal existence, after long and violent sufferings which she supported with the most christian fortitude and edifying patience. For like a St. Francis Regis, the sight of a crucifix which she held in her hand and kissed incessantly, softened and alleviated her pains. Her countenance was always serene and never was greater tranquility beheld in a dying person. She preserved the liberty of her senses and her speech to the last. Nothing was heard from her but warm and affectionate prayers, tender aspirations, ardent and longing desires of her heavenly country. . . .

From the first moment she was informed of her danger, it seemed as if every earthly concern, in which so many years of superiority had necessarily engaged her, had entirely withdrawn from her mind, which was occupied solely with God and eternity. She received four times during her illness the holy Viaticum, the last time about two hours before she expired, and the last absolution some time after at which she made the sign of the cross. Soon after she raised her eyes to Heaven and said "In manus tuas Domine," and expired without a groan.

Thus did her happy soul purified not only by a long and painful sickness, but also by several other severe trials and afflictions which happened to her these later years, take, as we may confidently hope, its flight to Heaven, which comfortable hope assuages the bitter sorrow with which our Community laments the loss of so worthy and so beloved a Mother.

LANHERNE, *Oct.* 4, 1814.

Most honored & dear Rev^d Mother,

Your Reverence & beloved Comty have great reason to complain of my seeming negligence and indifference by so long a silence on occasion of the unfortunate days we live in of war. I am very sorry as it has deprived the Dead of your holy prayers, Father Neale and those of your dear flock, I take advantage of the first opportunity which I have had since the melancholy event of the death of our beloved Rev^d Mother Mary Xaveria to comply with her request of writing to her most esteemed and valued friend

Rev. Mother Clare. You will find in her Circulatory letter all the particulars of her sickness and truly happy death, which we doubt not was to her a Passage to a happy Immortality, but how shall I, my dear Mother, describe the loss we all and particularly myself have sustained in her, she has been from my first entrance into Religion the object of my esteem and most tender affection and has reciprocally ever entertained for me the most affectionate regard and since I have had the happiness to have her for my Superior, my heart has in a manner rested upon her, it has however pleased Our Blessed Lord, who is the Master of His own gifts to demand of me the sacrifice of her (perhaps the greatest He could have required) and I do not refuse Him the submission of *mine* to His ever holy and adorable Will, soon my Dear Rev^{d} Mother and we know not how soon we shall I hope be again reunited with her in the Bosom of our common Parent—I am assured her loss is a very great one and will be very heavily felt by you, who had for her so very sincere a friendship and affectionate attachment. How much I wish tho' I feel myself so incapable of it, that it were in my power to supply her loss to you, of this be assured, that my good will will never be wanting and that you may always command my friendship and poor prayers. Your dear departed friend did not receive your last letter but she very frequently spoke of you and always in terms the most affectionate, friendly and grateful, for the great comfort you have rendered her by your good advice etc., for which she desired me to return you her most grateful thanks and to say she hoped that you will have the goodness to pray for her dear departed soul and particularly Father N—— in the holy Sacrifice of Mass, also to assure you, that if she found mercy with Almighty God she would not fail to beg His Divine Majesty to give you everything which can contribute to His own Glory and the good and happiness of you both and every blessing for your holy community.

Our dear Rev^{d} Mother begs a share in your holy Prayers and those of your beloved flock and begs her respects to your Rev^{ce} and all that is most affectionate to each of our Dear and beloved Sisters; she will be very happy if you continue the favour to correspond with us as usual. I assure your Rev^{ce} it will be a heartfelt comfort and consolation to us to find that you have received my letter. Sister Mary Frances, Sr. Ann Mary, Sr. Joseph Frances, Sr. Stanislaus, Sr. Mary Winefrid and Louise Teresa beg their humble respects to our worthy friend Father Neele and to your Rev^{ce}, hope you enjoy good health and all kinds of blessings spiritual and temporal and humbly beg a share in his holy prayers repeating the same request to your Rev^{ce} for our dear Reverend Mother and all the Com^{ty}. I remain Honor^{d} and dear Rev^{d} Mother with the most tender respect and affection,

Your most humble and obedient servant

Louise Teresa of the Sacred Hearts.

C. unworthy,

De Bromver.

This Sister was the last professed at the convent of Antwerp. She was a very useful and edifying member of the community, and died at Lanherne, Nov. 27th, 1840.

Lanherne.—Of our Convent of St. Joseph and St. Ann of the English Discalced Carmelites formerly of Antwerp, with all the sacred rites of our Holy Mother the Church, departed this life on the 27th of November 1840 our beloved Sister Louise Teresa of the Sd Hearts of Jesus and Mary (*alias* de Bromver) aged 71 Professed 48 years.

My dear Revd Mother,

When I informed you of the death of our dear Str M. Winefrid, I did not think I should so soon have had the mournful task of informing you of that of our dear Sister Louisa, she appeared to be recovering from the disease which had put her in such danger a month ago, and tho' our medical adviser perceived a few days ago symptoms of dropsy, he did not at all think her so near her end; she communicated fasting on the feast of our H. F. St. John of the Cross and on the 26th found herself some what better and expressed hopes of recovery, she died without agony about half past eleven on the morning of the 27th there was just time for our worthy Confessor to arrive and give her the last absolution, but she had breathed her last before the Comty could reach her room, dear Revd Mother happily was with her. R. I. P. We have lost in her a pious amiable and laborious member and a great example of courage in sufferings of which she had a large share throughout her religious life.

LANHERNE, *Feast of Sts. Philip and James*, 1843.

Dear Sr. Stanislaus is now in her 86th year and is now the only remaining dear Sister from Antwerp, she is a native of that place so dear to our ancient beloved Mothers and Sisters; she enjoys perfect health and spirits but to walk or stand is as helpless as an infant, yet she has the happiness of being daily present at the holy Sacrifice. She is drawn with the greatest ease in her Carmelite carriage through two long spacious galleries into the choir, it is not quite so easy to get her in and out being so very helpless; her carriage is an arm chair cleverly fixed on four low wheels made to turn any way you please. Our infirmary is so situated that the sick cannot hear Mass there.

The following extract gives an account of the death of Sister M. Joseph, Jessop. She and her sister, Sister M. Nicholas, were the last survivors of the Hoogstraet Community.

It has pleased the Almighty to afflict us in calling to himself our very dear and beloved Mother Mary Joseph of St. John Nepomucene (alias Ann Jessop) aged 81 years 5 months 13 days and of her Religious Profession 60 years 8 months and 2 days. This dear Mother made her holy profession in

the hands of your worthy Foundress Mother Bernadine and was companion in the noviceship with her two dear nieces, Srs. Mary Aloysia and Mary Eleanor. She has always been a most fervent religious, active, laborious and exact to all our holy duties, particularly to silence, charity and the divine office. She had a particular devotion to our blessed Lady, St. Joseph and her holy patron St. John Nepomucene, and being blest with good health, she continued to observe our holy rule in its full rigor until 71 years of age, when she began to fail, and for the last 7 years she has been constantly confined to the Infirmary; every winter she had very heavy colds on the chest and had repeated attacks of Paralysis, all which she has borne with an unalterable peace and calm resignation to the ever adorable Will of her Heavenly spouse whom she had loved and served so faithfully when in health. Within these last months we saw her gradually waste away and were afraid we should soon be deprived of her, but alas! were far from thinking it would take place so soon. Our Dr. came to see her the eve of her death, and assured us there was no danger and that he even found her better. She continued the same until about midnight, when her Infirmarian found her more oppressed and finding she grew worse called upon our dear Rev^d^ Mother, who found her very ill. We called our dear Father who came immediately with his usual goodness, and gave her Extreme Unction, the last Absolution and applied to her the indulgence of the Order, and after reciting the agonizing prayers she calmly expired about half past eight on the 21^st^ of January. Dr. Rev^d^ Mother, myself and the Infirmarians present, the rest of the Com^ty^ were assisting at a Mass which was being said for her. R. I. P. I am happy to say that her dear sister, Sr. Mary Nicholas, has borne this severe trial better than we could have expected, and assisted at everything. Pray dear Rev^d^ Mother for the conservation of this dear Sister, who is the last of our dear Mothers of Hoogstraete. God grant that their ancient spirit may always reign amongst us, as it has hitherto done.

Dated Beaulieu Valognes, Jan. 29^th^, 1846.

Sister Mary Nicholas (Jessop), mentioned in the preceding letter, died at Valognes in 1857 in the 90th year of her age. She passed 71 years in religion where her holy life was a source of edification to all who knew her.

The community of Darlington, whence the following letters came, was that of Lierre.

DARLINGTON,
Nov. 4^th^, /48.

Sister Euphrasia[1] is troubled with an asthma and weakness of chest but she is altogether very clever and so full of fervour. She is much beloved by all who know her being a very interesting character and possesses a great

[1] Sister Euphrasia was the last Sister professed at the convent of Lierre.

fund of goodness. She is a great translator and we possess many treasures of piety which her industry has procured the Community. She begs me to give her sisterly love to all.

I must now tell you dear Revd Mother that we have begun our little church the first stone was laid on our Blessed Lady of Nives and although the weather has been very unfavorable for the last two months from almost constant rain, yet we shall soon, please God, have it covered in, which we are anxious to do before the winter sets in—Well tho' affairs are not settled altogether and some forebode great troubles befalling England, yet we had not a rational cause for delaying the good task especially as it was requisite to perfect our enclosure. We determined to put this affair into the hands of God and our Blessed Lady and set about it for God's glory and the perfection of our holy Rule—

Our good Bishop after singing Mass etc. proceeded to the ceremony of laying the first stone—But first on the *site* where the church stands, we had an Altar prepared and a large statue of our Blessed Lady's Immaculate Conception placed on it, with a ribbon round her and fastened through her hand.

When the Bishop with several attending priests were ready we advanced in procession with mantles, veils and lights singing the Litany of Loretto. The Bishop said and sang the appointed prayers and psalms.

When the stone was to be placed our good father stood by the statue and the ribbon was fastened to a plug in the stone (in which relics etc. were put) and as the stone gradually moved to its destination the ribbon passed through the hand of our Celestial Queen and beauty of Carmel. The little document with the relics was the following—"J. M. J. T—On the feast of our Blessed Lady ad Nives and in honor of the Immaculate Conception in the year of our Lord 1848 being the 200 year of the filiation of the Monastery from the Mother House of Antwerp, was laid by the Revd William Smyth Administrator of the Northern District, the foundation stone of the first Carmelite Temple in England since the ill-called *Reformation*—May her heavenly Majesty reform and enlighten this land of darkness and may no humble suppliant of her intercession in this her dwelling depart unconsoled or unassisted—May she our Mother and Queen of Carmel lead to an ever constant advance in perfection, the present and future inmates of this monastery dedicated to her protection and St. Josephs—May the sacred Queen of Carmel shed her benign influence on our devoted Pastor who spared no pains nor labour in drawing out the plan of this little church in order to render it perfect in the spirit and letter of our Holy Rule and who will watch with devoted care its rising progress and completion to the glory of the Immaculate Queen of Carmel. A. M. D. G." At the bottom we all signed our names—I thought this little account might interest you. Do pray dear Revd Mother that we may accomplish our work to the glory of God and the comfort of this dear comty. I must tell you (tho' my paper is nearly filled up) that our building consists of a preparatory room to prepare

for Office—in the same line as the choir—We enter by two doors to a very pretty snug choir; in the front of the grate is the Chancel, to the left hand the Priests Vestry and at the back of it our Sacristans Room and adjoining, her Turn etc.; there is of course no communication, but the Turn and Drawer thro' which she puts what is wanted by the servant who dresses the church etc. On the left side of the Chancel is the seculars chapel to hold about 50 or so, a very pretty place. The style of the whole is Gothic what is called Early English, very simple and neat and when finished will be very complete, but our Fathers chief devotion are the Infirmaries which are above the preparatory in which is a large window. The centre window is the high choir for anyone's private devotion and on each side of this choir is an Oratory for two Infirmaries for the comfort of the sick so that were they confined to bed they could hear Mass and see the high altar for above the grate there is a large window which gives a beautiful view without any one being able to see in.

J. M. J. T.

DARLINGTON *Mar.* 21st /49.

My dear esteemed Revd Mother,

It is my painful duty to inform you that it has pleased our Blessed Lord to call to himself our beloved Sister Euphrasia Maria, her death was indeed a sweet sleep in the Lord. She expired on Sunday morning whilst our dear Revd Father was turning round at the altar to give the Benediction of the Bd. Sacrament to the Comty. She calmly yielded up her happy soul into the hands of its Creator whilst we pronounced "Into thy hands oh Lord we commend her spirit." She looked like an angel, Our dear Father and the Comty hastened to the Infirmary but the vital spirit had fled to the bosom of its God. Nor can we doubt but she met a welcome reception from her beloved Spouse whom she so ardently loved. Lest however any stain remains uncancelled, I earnestly entreat your suffrages and those of your dear children, that her ardent wishes to enjoy the beloved of her heart may soon be accomplished. She often expressed during her short sickness an ardent desire to die on the feast of St. Joseph, her dear Father, she loved so much and her desires were I think more than granted she dying before the 1st Vespers of his feast in the 78 year and 8th month of her age. God grant we may live to imitate her bright and heroic virtues. She has left us so high an example of particularly ardent love of God and her neighbor, lively faith, great zeal for the Glory of God and the increase of Religion, great devotion to Holy Communion and love to our Bd Lady and St. Joseph and all the Saints—She was a model of prompt obedience had a profound respect for her superiors, open and candid in all her proceedings; had a fund of religious simplicity, gay and cheerful in her comportment and loved dearly to be with the Comty. How much, dear Mother, we feel the loss of this dear Sister and yet her death has been a subject of great consolation to us, her holy body, the temple of the living God had something so sweet

and calm in its appearance, that it quite removed all fear and apprehension. It was only about 3 weeks previous to her death, that the dear Sister complained of pains in her chest and shoulder, the Dr. said it was water on the chest and some danger attended it. So our good Father lost no time but gave her the holy viaticum and Extreme Unction, a few days after she received our Blessed Lord again, I said to her "my dear Sister, Our Lord will be glad to come and visit you on your bed of sickness" and she replied with energy "I shall be glad to see Him! I long to possess my God!" after communion she appeared better for some days. The Dr. even thought she might rally again, but on Friday the 10th her pains grew worse and about 10 that night I was watching by her and she had such a bad attack I thought she would have died, she never spoke after but recovered her senses and remained perfectly conscious to the last and expressed her joy by signs when our Confessor or any of us prayed by her. The Sisters had just finished Office that night she had the bad attack and having got our confessor called, they hastened to the Infirmary. I suppose that it was the water that rose upward. She had spoken so nicely a few moments before—"dear Revd Mother" she said "give me your blessing and give me our Bd Ladys blessing (meaning to kiss her holy relic which was in the room.) and then go and rest and I will try to sleep in our *Lords Heart.*" I retired to the other side of the room and she continued her soliloquy with her dear dear Lord thanking Him over and over again, and telling Him she would now rest in His Heart; a short time after her pains became worse. She thought a blister might relieve her, I had it at hand and made her one in a few minutes I took it but she seemed heavy and said "go to rest dear Mother I am heavy and will try to sleep," about a minute after she started up as if waking out of a trance, stretched out her arms and said "what is that;" I said "Jesus, Mary and Joseph," her eyes fixed like death for some time and then she returned to herself, but could not speak, thus she continued till the morning she died, but had several similar attacks tho' less violent—I have now my dear mother given you a little sketch but a very imperfect one of this beloved Sister of ours, but a future day will remove the veil and show us wonders! Oh how good is God, how faithful to those who do His will! this dear Sister would have renounced a thousand worlds to possess her God. She was professed in our convent at Lier and three days after had to leave that sacred abode and fly to England with the Comty. The French Revolution carrying plunder and desolation over all the Low Countries. She rejoiced to see our dear Comty happily settled and enclosed in our present convent. A few days before her death she said to one of our Sisters "oh what a joy it is to me to see such Charity and Union amongst the Sisters. Our Lord must bless them for their charity!" She had indeed a great heart and full of charity, full of piety, full of love for God and her Sisters, and so humble, her constant saying "oh! if God shows me mercy! I abandon myself to His holy Will and pleasure, Lord help me I am nothing, can do nothing, but I love you, I abandon myself into your hands, you can do all things!"

I am happy to say our dear Sisters are well excepting the two old ones who feel our dear Sister's death much, they all unite in cordial and affectionate remembrance to you, Reverend Mother—Mother Subprioress and each as if named. I must now conclude dear Reverend Mother with much esteem believe me

Your attached Sister in Jesus Christ.

TERESA OF JESUS.

The following letter is from the community of Chichester, once of Hoogstraete.

July 6, 1886,
CONVENT OF MT. CARMEL,
Chichester, Sussex.

We send you a piece of the Habit of Mother Mary Baptist, which we rightly look on as a relic, and also her photograph, which we feel sure you will be delighted to have. Are we not fortunate to have it? When we came to England we desired so earnestly to have it taken not being as yet enclosed, but our entreaties were in vain, however the Bishop sent her an order of obedience to have it taken and so to our great joy we got it. Our beloved Rev[d] Mother was very holy from a child, she entered at 19 and her superior Mother Teresa Maria soon saw what a treasure was confided to her care. Her humility was such that one would have thought she did not know her A. B. C. she always sought the lowest and most abject offices and was foremost when anything of the kind was to be done. When the Superior found fault with anything she would immediately kiss the ground and take all the blame to herself, tho' she had not done it. She seemed to love to kiss the ground so constantly did she do so. She loved and desired humiliations greatly, and has told me she used to long for Mother Teresa Maria[1] to come to recreation that she might receive one. Humility was her favorite virtue, though loved and honored by all, revered as a Saint both in France and in England, her counsel and advice sought by Priests and Religious as well as laity, she thought herself the worst of all, and wondered how anyone, even her children, could love her so, attributing it to God's goodness. This same virtue made her hide most dexterously the many high Supernatural favors she received even from her entrance, so that unfortunately but few have come to our knowledge, but these give us a clue to what must have been. She always made no account of such things and only esteemed solid virtue; even we in familiar discourse and daily communication could not have guessed she had any favors of the kind.

[1] Mother Teresa Maria, *alias* Duck, lived to a great age in the convent of Valogne. A letter, dated Valogne, Nov. 29th, 1858, says: "Dear Mother T. Maria keeps tolerably well considering the very cold weather, she was 97 July last, a *great* age, yet she is able to go about and be Procuratrix, we should be glad if kind heaven pleases to preserve her yet some years. She is of great assistance to dear Rev[d] Mother having an excellent understanding and her mental faculties continue perfectly sound."

Her simplicity and obedience was that of a child, it was always prompt, blind and perfect in every way. Her Superior corrected her for things she had not done; she always believed she had done them, until her Superior on her death bed told her she had not. . . .

Several miracles were the fruits of this perfect obedience. Her Superior told her once to put her hand in the fire, she did so and was not in the least burnt; another time she told our beloved Mother to plant the broken stalk of a lily and water it every day; she did so and when the snow blockaded the door, so that it could not open, she got through the window; tho' naturally the stalk would have withered immediately, it took root and became a beautiful lily. When she entered she did not know French, one day her Superior gave her a particular and difficult letter in French, telling her to answer it, she took it without saying that she did not know a word or any reply, and wrote a most beautiful answer, not only without a mistake in grammar or orthography but in a perfect finished style; from that day she understood, spoke and wrote French as well as a native. Her love for the Divine Office was very great, she had a beautiful voice and was in a full perspiration on the coldest day in winter when assisting at it, thro' the heat of divine love and her exertions to perform it in the holiest manner possible. She was most exact to the least ceremony, to the pause, psalmody, pronunciation etc. inculcating the same unto us with all possible care. Nothing escaped her vigilant maternal eye in the choir nor anywhere else. Perfect herself in all she did however trivial, exact in the minutest things, she laboured continually with the greatest sweetness and motherly love to make all her children the same. Fidelity in little things was her constant maxim. I never once saw her fail in the smallest things the 20 years I am here. In younger days her labours were very great, and as the Com^{ty} was very poor, unable to pay workmen, and even sometimes the postage of a letter she did a great deal of all sorts of work, and was extremely clever, white-washing, painting, gilding etc. often her dear feet would be bleeding at night. It was wonderful how she knew everything from cooking and the meanest thing to the highest office; she had a special talent for governing and was 43 years Prioress without interruption; this office was most repugnant to her humility, she earnestly desired to be freed from it, and obedience alone and God's holy Will made her submit to it. What God wills! was her constant saying and her perfect conformity to it in the many hard trials of her long life was admirable. Some months after her holy profession she was taken ill with the ague, after that the gastric fever, then an inflamatory one; she offered herself to suffer to gain souls and her life was one of constant suffering; she has had several illnesses since we came to England, besides a malady in the stomach which hindered her from eating, save very little and that mostly pounded, living more like an infant as to the quantity of food; we have known her to be three weeks without a mouthful, nothing but milk and lime water. Quantities of leeches, blisters etc. Her life was one of continual and great suffering, yet never was there

the smallest sign of impatience, but always the same gaiety and cheerfulness, and many would have thought her quite well when she was in acute pain; her energy was wonderful and pulled her thro' illnesses under which others would have sunk, the doctor was sometimes surprised himself how she could get about and say the office in her extreme state of weakness. When forbidden to say the Office it was a great pain to her; she said it within about a fortnight before her holy death. We have often been extremely edified by her perfect obedience to the doctor and to Mother Sub Prioress during her illnesses and at all times. Mother subprioress might have been her Superior to judge by her simple punctual obedience.

"What does it matter children (she would sometimes say to us) provided we do not do our will." Even when in France the doctor said her life was a miracle. She suffered also extremely from lumbago, we have seen her go to Holy Communion bent double and scarcely able to walk, and come back from the sacred table perfectly straight and quite cured. Holy Communion was her greatest joy and she was obliged to go daily in France when able, but her many illnesses, particularly of later years often deprived her of this happiness. This was a great privation to her and she only used to say humbly when we spoke of it, that our Lord did not find her worthy. Her charity towards us words cannot describe. There was never a thought of self in her, entirely devoted to God and her neighbor, it was very true to put on her mortuary "she lived only for God and her children." Once when very ill at Valogne's she said to our Lord tho' so anxious to quit this exile and go to her beloved "But what will become of my children dear Lord" and then imitating the generous self sacrifice of St. Martin, she offered herself to live and suffer for us, as long as He should please. Her devotedness, love and care for us, even in the minutest thing, was extraordinary, even till the very last. The soul claimed the first place, she spared neither time, trouble nor sufferings to help us and her advices were beautifully adapted to each one. She was most thoughtful in providing for all our wants even the least; I have often been surprised how she could with her many preoccupations remember such little trivial things. She would take our sufferings upon herself, praying for them and obtaining them, as I have myself experienced. Countless were the souls she gained to God by her prayers, sufferings, counsels and directions whether by letter or word of mouth. Priests, religious, and laity all sought her advice and bear testimony to her high sanctity and knowledge of their souls by revelation. As to us she could see thro' our backs or without seeing us know all. There was something so sweet, so attractive, so holy about her that she won all hearts, even those who only saw her once. She had the gift of speech, she would discourse to us so beautifully and fluently that half an hour was as a few minutes, we were never tired of listening to her. We have many beautiful canticles of her composing. I have asked leave to copy two for you as I am sure they will give you pleasure.

Letters of Rt. Rev. S. G. Bruté.[1]

J. M. J.

Eternity.

Now it grows very serious my mother,—the parting, & may be not to see you, o blessed, blessed, blessed souls of this our American Carmel.

Speciosa Deserti & lilia convallium—Every day may be the last on earth for me, for you my Mother & ye all her worthy Daughters—but just so has been the pleasing moment granted to me after 15 years of landing on this shore more endeared to me—it had always been so desired—& you have made it so extremely kind.

May that only joy of meeting as souls who wish to live but to their Jesus, his priests or his sacred spouses, ever be so pleasingly felt as it has been to my own heart these two days. I wish no greater encouragement to my friends when they will succeed me here for, whether simplicity or awkwardness I yield entirely to the pleasure of telling you how delighted I have been, how finding me among you nearer to the Sacred Heart to which you live so beautifully offered & united in this happy solitude.

Speciosa, Speciosissima Deserti—You live under his roof, return continually to praise him in his own presence in that choir, dead & lost to the world, though your very name the sweetest edification abroad while your lifted hands are the very strength & hope of all our rising churches.

O Speciosa, Speciosissima lilia Deserti! May I only be faithful to my own share of that common grace of your prayers, best of mothers, & ye all her worthy daughters. Accept my full gratitude & love in J. & M.

The above was written by Bishop Bruté at the close of his first visit to Mt. Carmel as a letter of farewell.

✠

J. M. J.

Baltimore, Md.,
College St. Mary's,
9th *June* 1816.—

Rev. Mother,

I have sent by the hands of a trusty friend your kind favour for your dear Sisters in France. I am very sensible of your goodness for my part to pray for me as I willingly promise to do the same—I send you a picture of your Holy Mother who cannot be better than at home on this shore—You will not refuse this little more of my feeble marks of a respect, & devotion to her so precious institute. May our Lord preserve, & favour it in this

[1] These letters are here reproduced exactly as they were written.

Country, & bring in his mercy the times when "the beautiful plain of the wilderness shall grow fat, & the hills shall be girded about with joy"—for much of that heavenly joy even now in your blessed abode—This is the desire of one who is with so much respect Rev. Mother

Your most humble & obedient servant

S. Bruté.

Emmittsburg Md. Mount St. Mary's Seminary
9 *Febry.* 1826

✠

J. M. J.

My good most Rev^d, beloved Mother, whom I saw once may be not to see again in life, though ever even at distance so to respect and love—so to be grateful for such a charitable reception. I heard with all feeling of the alarms of the Carmel for you, joined as well as I could to the common prayers, asked those of the sisters here, as at the Visitation from whence I had received the tidings of your illness. Now I join again in the common consolation since it has pleased Our Lord to spare once more the mother of such a family—until his own hour which no respites, & furloughs, can make us lose sight of. Indeed younger, & so stout in life, I must not forget that I may go long before you mother. This very day we bury a good very aged widow who long kept the tailoring of this house, Mrs. Devoy whom we will just put on the right of her husband himself once the tailor & their daughter Mrs. Redman is buried on his left, thus this is the way of all flesh, but our beloved lives & reigns forever in his glorious heavens—nay, O Mystery, o the only joy & honour of this earth if it were better attended to, he lives all glorious, & merciful upon our altars.—Nay, you showed him to me in your choir ever present in the middle of his choicest souls—pray him much to bless our house, this seminary, we destined to give him priests in his America, with the other seminaries, & noviceships. We heard too of a happy departure from among you, the daughter who, may be, as we read examples in the lives of Saints, had offered herself for the mother—I had also her soul prayed for here by all.

I received a letter of Bishp. David to whom I had given some account of my so pleasing journey to the Carmel. He desires to be remembered to your prayers, speaking of you & all with great feeling, & indeed of that suit[1] of avarice against so good a house with affliction—but may be I trespass against charity & do not edify you, since it is better to put yet better construction on your poor suitors forgetting their better eternal interests if they rather did consolidate than pull down the house of God, still they may deceive themselves by the usual pretences of rights—family—interest & duty etc. May God still bless them & His own holy Will be done for your blessing or humiliation—You pray for them, & I am wrong to be hard.

[1] The law-suit mentioned in Chapter XVI.

Give if please most Reverend Mother my respects & love to Rev[d] Mr Fenwick whose so kind attentions I do remember with yours with the most grateful heart—Vouchsafe also remember me in the Community—Mr. Jamison is well now, after having been indisposed with that general influenza—We lost one boy, a young Spaniard, pray for him. Sister Joanna Smith is well, she lives with us, nurse of our sick, & watching the family of the divers departments.

Grant prayer to my mother departed 2 years ago,

With the greatest respect,

S. Bruté.

At the Visitation of Georgetown,
2[nd] *Oct. the Guardian Angel*, 1826.

Reverend Mother,

Permit me to request your fervent prayers for my good friend of so many years M. de Closriviere, who after so long an illness, & so much of very holy preparation, & most edifying patience, & peace, departed out of this vale of tears last Friday, & left in great affliction a family as attached to him as you are so justly to Fr. Fenwick—he will also I am sure freely grant his memento at the altar to a common brother.—

I left at the mountain a letter which I have received of Cassini st. in Paris in answer to the one which we wrote together to them when I was so happy, a couple of days at your Carmel it reached them—they answer most affectionately, & announce something sent to your monastery through M. Xaupy—I wrote to him to forward it to me, or to you, as I hear has been the case & the best thus straight on for all I will try to send you too the letter I have received.

I had left the brother of Sr Jamison[1] very well, living with us at that dear mountain where I go to resume my class tomorrow—Pray dear Mother & all your holy Community that good priests be granted to this needy church of America—indeed so much good to be done—vouchsafe too, pray for our France no less in need of prayers against the rage of . . .[2]

✠

J. M. J.

Mt. St. Mary's Seminary
the day—F. n. d. of M[t] Carmel 16[th] *July* 1827.—

My Reverend, & dear Mother,

Permit me to unite with you all from this place on this great day of your most holy Order—truly hidden in God, still the priests can feel a great

---

[1] This was Sister Ambrosia Jamison. Her brother was at one time president of Mt. St. Mary's College.

[2] Here the manuscript ends abruptly.

consolation sometimes to turn their soul towards your solitude & think how do you strive there for his love & the ways of perfection—the more so when knowing that it is with a good share of the cross, the great gift of your vocation under such models as St. Teresa, & St. John of the Cross. Vowed to poverty, & truly poor in your present circumstances, as I have understood, I again enclose my penny, myself a poor priest, but abundantly supplied here. I trust your good heart not to find my simple love improper—yet keep it silent for fear it would give temptations to others to judge it in fact improper. I would have been happy to travel to your holy abode & spend one day with you & F. Fenwick—I can't, but I entreat your prayers for us all here.—Most respectfully dear Mother

Your obedient servant

S. Bruté.

22nd *July*—1827.—

✠

Reverend & dear Mother,

I received yesterday your kind letter of the 17th. I am glad to find that reports were exaggerated—they said that you were thinking of means & ways, as if truly exposed in your further existence in your dear Carmel—obliged to try to rise an Academy—or even to retire to Europe!—it would grieve me to have caused you pain in believing so easily part of these exaggerated fears of your friends—but your charity will have seen but theirs to love more than reproach, & in the same time your blessed acts of higher confidence in God than in their vain solicitude will have but added to the crown you think only how to enrich the more in your hidden corner. I had on your good day of the 16th inclosed what I could more, accept of it dear Mother with the same kind heart, as it is now forwarded by father McElroy who was here with us at the Sisters for their St. Vincent's day & whom I accompanied back to Frederick.—I am glad you pray daily for us, for we want it so much to form our young clergymen—6 went priests this year to New York, & Philadelphia & Mr. Lynch with us—the world, poor blind world, may think as low as possible of you, you smile at it in your sleeve, as St. Teresa, pity its folly, & fear only not to fulfill well enough the eminence of that usefulness which rather belongs to you in the eyes of faith, since everything comes from praying—or alas! comes not from not praying, or praying badly—We, the priests with our altar & office, as priests still more responsible than you, though too often so far we are of praying so well as you good women so true to your love, and vows. Now, Mother, take not indeed the trouble of answering me, excuse me rather to have thus, through respect & through affection, troubled you myself with these two letters.

My best respects, if please, to the Rev.d father of yours, Brother of mine, whose good humour could often all keep you all laughing the more at any occasional inconvenience, & neglect of the world.

Most Respectfully yr. obd. & humble servt.

S. Bruté.

We are all well, & Sister Joanna to whom I will read your kind lines for her. I saw her on St. Vincent's day—they made election of a new Mother the day after; their Mother Rose who has done so well with them could not for the Constitutions, be reelected a 3d time. They elected Sr Mary Augustine who is now at their house of Washington—Rev. M. Egan is now travelling, Philad. & New Yk—We have the pleasure to have together here in this moment Father Rantzan, M. Tessier, M. Deluol & M. Chance—Father Rantzan has preached this morning an excellent sermon on the conversion of St. Mary Magdalene.

✠

My dear Sister,

I will be too short for so kind a letter, but so great is our hurry, all of us, that your charity will easily excuse me—this blessed day of St. Joseph, so dear to St. Teresa—here also so sacred, so great a protector he has been to our dear Sisters as to your community.—Now at last the *Nest* secured, only to be made a little better to any intent & purpose of greater facility of carrying on your sacred rule, & any blessing of edification for your neighborhood, if for instance some help of education would be properly offered to it, which I presume not indeed to judge—May your divine Lord's only will, only love, for his will is His love, be done with your holy family! What other cry is heard in Heaven from every one of your hearts, on the day of such a wonderful & affecting model of the most pure, & simple seeking of it through all events, in St. Joseph! Oh—even as for the moment & manner of the removal of such a Mother to her place above, near Joseph, & Mary, & Theresa & our good Louise of France, & St. Peter of Alcantara, & St. John of the Cross—for it, all is ready love & simplest acquiescence under the most tender partings of such a heart as hers, & as yours! please to offer my humble respect to her, & all her family—All well here, M. Jamison (M. Joseph Worman too, today alas! only as yet his communion, we the very altar alas! all, all to one so unworthy, so excessive the condescension of our Lord. I do recommend him with my whole heart to your secret prayers, so well inclined now and doing all he can)—pray, vouchsafe to pray much for our Mountain, & particularly the young clergy —I had always so much joy at heart to think that St. Theresa wants you to be all interested for the missions of the whole world!

Very respectfully—yr obed servant

S. Bruté.

I wish fervently that the Carmel may prosper here—& continue to bless, as I am sure it does our America in the secret of our Adorable.—

✠

J. M. J. T.

14th *January* 1830
Mount St. Mary's

My dear Sister,

Perhaps your venerable, & beloved Mother[1] has entered the joy of her Lord before you receive this acknowledgment of your kind favour dated the 2nd instant, the postscript made us fear it, fear it I say, feeling the pang of affliction that will first affect her holy daughters, & the great loss of such death in our whole church, however expected it was these two last years, for every moment of such a life was a prayer, an example, & a consolation for this world of sin—but for herself, who can think of her arrival at the heavenly court, & her meeting with St. Theresa, & the Blessed Virgin before her Lord, without rather an elevation, & as it were abstraction of soul that makes it cry how good for her the change! Let us magnify the Lord & rejoice in his wonderful last orders for his beloved ones, too familiar to you in all the admirable invitations of the canticle of canticles; your very Carmel mixing so happily with its most delightful expressions, yet I remember how Mother Seton (her anniversary was the 4th of January) dear to her *Maria Smith* earnestly desired prayers after her death, & how the church still recommends them for the most holy souls, so on the reception of your last notice, we would change to prayers these very anticipations of her certain glory, which force themselves the first here—ah! should she have survived the spitting of blood which your last afflicted lines considered as likely, the fatal moment, how do I desire, & all with us in these two precious establishments, the mountain, & the Valley, to be most respectfully, & affectionately mentioned to her, & her prayers of sacred union, & mutual most lively interest for the glory of our common beloved requested from this altar of her last sacrifice, all expressing every feeling in common with those of her tender daughters around her, & desire of every grace, & true consolation in her trial. I am too long, for such times as now, take up all your care, & attention, but how much more would my respect, & gratitude for yourselves & her son, did I not check as well as I can indiscretion—how rejoiced we are all at the happy conclusion of the long contest for your property.—May now our Lord display the more his mercies for you, after he has seen all your holy resignation, amidst the necessary efforts which you owed to his Providence, & to the proper zeal for His mercies upon you, & the whole church, so interested, I feel so earnestly for your house of prayer & grace for all, in your conversation—for St. Theresa meant so particularly that her daughters should be true missionaries of continual prayer & supplication—As for my poor plans & views, I would find it too assuming to say anything, & the little experience I could have collected here for

[1] Mother Clare Joseph, Dickenson.

our so different institutes, would be but of dubious import, & misleading for you, but you have in your venerable neighbors the best advisers in the case, & if I followed my only impression of advice it would be to call for a visit of your inestimable friend, Father McElory who, upon the spot would in a moment with his brethren, determine with all the prudence & sagacity which distinguish him so eminently in all that he undertakes, what best plans you could now form. I would add, be extremely wary not to engage too far at once, as all expenses of building exceed so much the first views, & also not to begin but all well foreseen, as often beginning one way may necessitate & more of further undertaking—yet also misjudged economy will oblige to the same—One thing I would venture to remark—I think that we build generally too high here 4 or 5 stories, & that it would be better to give more length, & less height,—but I said better that I referred you to better judges. Mr Jamison, & all are very well, please to tell it to Sister Ambrosia, offering her my respect, & and asking her prayers, & of all being in Our Lord, & our Blessed Mother dear Sisters.

Your obedient servant

S. Bruté.

Vincennes 24 *May*, 1839.

✠

J. M. J.

Are not there in the holy Community the many to whom I had often the consolation to pay my respect, & obtain prayers, those whom I saw yet at their first Carmel of all distress & poverty around their now blessed founder —blessed in Heaven, I have no doubt, Mother Dickenson whose many letters were such edification to me, & part of them to the three Communities of Paris when themselves yet at their beginning in 1815 rue d'Enfer & Cassini & Vaugirard, the very place of the Martyrs of 7^{br} 1792.—200 of priests & 2 Bishops & one Archbp—the first of all Communities granted by God to our America your prayers have called the others & blessed the whole land. Now that I have not the same opportunity to commune with you, having however the more need of it, permit me to ask again your prayers, & of your happy sisters—May be as the visitation days will come that the deserts of this Indiana, or Illinois fattened, & beautified with some branch of the Carmel—distant as they may yet be who knows but Mother Dickinson can mark the times from Heaven—but pray first for our Missions, seminary's, clergy, & the Bishops.—I saw lately Rev. Mr. Jamison in St. Louis very well, & likely to pass thro' Baltimore going or coming, as he goes to New York to have an artificial leg fitted to the stump of his own, amputated two months ago with success by Dr. Beaumont, the prayers of his sisters will have preserved his life so long in jeopardy—after his fall 15 months ago. I write too long, excuse me, pray for me,

Your most respectful humble serv^{t} in Christ

✠ Simon G. Bruté *Bp. of Vincennes.*—

✠

My dear Mother,

On this your great day of St. Theresa, & having felt the devotion at Mass & tried to inspire it to our Missionaries, I think of a few lines to her holy daughters in Baltimore to obtain the more their prayers. She herself recommended so much to pray for the Missions, & I hope in Heaven will be pleased to present your prayers for such ones here, as have so much of difficulties at foundations like her own to be fostered from their smallest beginnings, for I came nearly alone to this Vincennes—happily our Lord has sent good men, well inclined, if they can but well master their English, pray for it—they apply all in earnest, pray for their gift of tongues—for many also are our Germans all about, & some must have to help them—though already their main stations are provided by those who came from the parts of France where the German is spoken—I regretted much not to have been able this last time that I passed through Baltimore to go & see you; for even if it be but the passing visit it is edification to me; I never forget on your main patrons day St. John of the Cross, St. Peter Alcantara, but above all this day to revisit you in mind as when in the days of good Mother Dickenson I enjoyed once my pilgrimage at Portobacco, & for a while I said your morning Mass at your present place—faith—faith is all, & unless we prefer the blindness of nature, to its pure lights, who can but find a great consolation in thinking that at least a few of St. Theresa's holy family dwell in our land; a few more of those of St. Francis of Sales, & some of some of the other great founders—ah! surely it would be vain to speak even of my more distant hopes for these wilds to see the honour of the holy Vows adorn them; most, most distant they are! but were I in heaven at last I think I would tell mother Dickenson to ask with St. Theresa that our Lord may grant his church of Vincennes some part to the blessing that the old churches of Europe so long enjoyed then abused, then in so great measure lost! though when travelling among them you meet yet with such an abundance of it compared to our weak & slow beginnings—All, all, be his Adorable Will, & Providence, I know scarcely if I do well thus to send so far to your Carmel my feeble union of this day, but your charity, & humility will take for good my intentions, & enclosing it in a few lines to the Archbishop though with so much charges I regret to cause him to pay postage this will be saved to you & not addition to his. Dear Mother & all your holy family accept the respect of

✠ Simon *Bishop of Vincennes.*

W[d] it be indiscreet to ask you for one communion on the 28[th] St. Simons day, the anniversary of my consecration, & my own Saint day, I celebrated your own day as faithfully as I could—but it is not for my vile self I ask it, no, no,—it is only for the Bishop of Vincennes, who wants so much prayer, & I may say it again, except we renounce *faith*, is not prayer the greatest means for obtaining grace—& is not *Communion* the most powerful moment to obtain from our Jesus, & also to interest the B. Virgin for us,

for our same poverty as missionaries here—should you answer me some lines let be a bit in the fold of the Archbp. letter, but your heart before God & your prayers are all, this scrawl calls for no answer.—

Letters of Father Dzierozinsky, S. J.

Dear Sister in Xt, GEORGETOWN COLLEGE, *March* 30th 1830.

I received yesterday your letter informing me on the outside, of the death of your venerable, and beloved Mother,[1] & in the inside, of her long, & painful agony. Both are awful & distressing things, but *fiat laudetur* . . . . & as Sister Angela imparts news, it must be good, for indeed there can be no better death than agonizing with Christ—I immediately gave information to all as you requested—& today we all have said our Masses, & Brs their beads for her happy repose. You lose a great deal in her, it is true; but her love will be greater in heaven towards Mt. Carmel—You need not fear but that God will supply her vacancy. Even when he took Elias, Carmel did not sink lower. Please to offer my comforting condolence to all the Sisters distressed no doubt on account of the loss of so virtuous a Mother, but I hope that their sorrow will be short, & meritorious—And Father Francis will help to comfort you since he gained the race—or, I do not know, perhaps he lost it—

Remember me in your holy prayers.

Respectfully yours

FRANCIS DZIEROZYNSKI, S. J.

My best compliments to the Revd Mr O'Brien.—

P. X. FREDERICK—ST. JOHN'S COLLEGE *Nov.* 7th 1849.

Revd & very Dear Mother in Xt.

Yesterday I thankfully received your kind favour of the 3rd Inst. communicating me the happy departure from your Mount Carmel of your dear late Mother Superioress, to her Celestial Spouse, on the Feast of All Saints.[2] *Pretiosa in conspectu Domini mors Sanctorum ejus.*—And happy time for the departure indeed. We congratulate rather than condole with you Dear Mother & the dearest Sisters of the Mt. of St. Elias, on your bereavement. Still we complied, Dear Mother, with your solicitous request—As you did not mention her name today in my Mass for her, wrong or right, guessing from the Almanac, I named her in the *Oremus* Gertrude. If mistaken, our good Lord who knows her, & her name, & her virtues, will bountifully I hope correct my mistake, & place her at the sides of St. Teresa & Elias her glorious Father & Mother—there she will pray for all of us—Please to remember me kindly to your Saintly Community, whose memory is dear to me, & never

---

[1] Mother Clare Joseph Dickenson.

[2] Rev. Mother Angela of St. Teresa, *alias* Mary A. Mudd.

shall be forgotten, & beg them to pray for an old sinner who faithfully & respectfully remains, Dear Mother & Sisters in Xt, Your unworthy servant,

FRANCIS DZIEROZYNSKI, S. J.

A great portion of the following letter of Father Nagot we translated into English and inserted into the body of the work. See Chapter VIII.

J. M. J.

À BALTIMORE 28 *Janv.* 1792.

Madame,

La lecture que Mgr. l'Evêque a bien voulu me donner d'une lettre que vous a écrie M. l'Evêque d'Anvers m'a fait désirer d'être en communion particuliere de prières avec vous et votre respectable Communantée naissante. Puisque la Divine et très-aimable Providence de Notre Père commun qui est dans les Cieux nous a conduits vous, et nous dans cette nouvelle terre, pour y adorer son Saint nom, y professor la foi de la Sainte Eglise Catholique, Apostolique, et Romaine au milieu de tant de Sectes livrées à toutes sortes d'erreurs, y honorer Notre Seigneur Jésus Christ réelément présent dans le mystère et le Sacrement de son amour, y pratiquer enfin, vous une vie toute de retraite et de Contemplation, c'est-à-dire la vie de Notre Seigneur caché au monde et priant, et pleurant, et s'immolant en esprit à son Père pour le monde, durant les trente premierès années de son séjour sur la terre: nous avec la vie d'oraison, et de solitude, celles des hommes choisis par Notre Seigneur, pour travailler à étendre son Roÿaume en lui formant des Ministres dignes de lui, et de son Eglise, puisqu' il a donc plu à ce tendre Perè de nous appeller ici avec de tels desseins, prêtons nous mutuellement dans l'Esprit de la charité que Jésus Christ est venu en personne repandre sur la terre, le secours que nous nous devons mutuellement. C'est dans le désir d'obtenir de vous cette grâce que j'interrompe, Madame, votre silence pour quelques moments. Vous me pardonnerez, je l'éspère, la distraction que je vous cause en faveur du motif qui me dicte cette lettre. La charité sait partager son temps entre Dieu et le Prochain, et gagne toujours même á quitter Dieu pour le Prochain. Et quel prochain peut intéresser plus vivement celle des Epouses de Notre Seigneur, que le besoin on le bien spirituel d'une petite colonie de Ministres de son Eglise transplantée dans un nouveau Monde pour lui former de parfaits adorateurs, et tenter ici l'oeuvre qu il ne leur est plus possible de continuer en France! Sans avoir l' honneur de vous connâitre, Madame, je sais déjà, depuis mon dernier entretien avec Monseigneur à votre sujet tout ce que peut opérer devans Dieu la connaissance la plus intime. C'est a dire que souvent aux pieds de Notre Seigneur que nous avons le bonheur de posséder dans notre Maison depuis près-de deux mois je m'unis avec beaucoup de consolation interièure et beaucoup d'attrait, aux oraisons, et aux oeuvres saintes des filles Spirituelles de Ste Thérèse qui vivent sous le même Ciel que nous, et qui sont nos soeurs en Jésus Christ dans la foi de son Eglise, et dans la

charité de son Coeur: deux liens admirables qui par l'union ineffable et toute divine qu 'ils forment entre lui et ses membres, rapprochent ceux-ci entre eux, jusquà ne faire de tous les coeurs qu'un même coeur, de toutes les âmes qu'une même âme dans le coeur, et dans l'âme de Jésus. O! Communion des fidèles sur la terre, image de la parfaite et inaltérable, et éternelle Communion des Saints dans le ciel, vous êtes aprés-la Communion réelle avec Jésus Christ sur la terre, la plus donce, comme la plus riche possession d'un chrétien! C'est Madame, en vertu de cette Communion qui est un article même de notre Symbole, que je désire participer, moi et tous les Messieurs de notre Communanté (nous ne sommes encore que dix, Cinq Prêtres, et cinq jeunes gens) désirons participer à toutes vos prières Communions, et bonnes oeuvres, comme je vous offre en retour, quelque faible et mine qu il soit toute la part que je puis de sociéte avec nos Messieurs vous donner dans nos S. S. Sacrifices, oraisons, prierès et bonnes oeuvres. Et quoique la charité reçoive et donne toute gratuitement, j'ai pourtant un petit présent à vous offrir encore. C'est une participation aux Indulgences que Notre Saint Perè le Pape vient de nous accorder par le Bref ci-joint. On a cru à Rome que les communautés étaient ici en plus grand nombre qu'elles ne sont, comme vous verrez, puis que vous y avez, je crois formé la prémière et nous la seconde, quoi-qu'il en soit comme vous êtes les prémierès de celles qui s'y formeront avec le temps, vous jouirez aussi des prémiéres des grâces que le S. Siège accorde aux Communantés de l'Amerique Septentrionale. J'ai l'honneur d'être avec respect dans les Sacrés coeurs de Jésus, et de Marie.

Votre très-humble et très-obéissant Serviteur,

NAGOT, *Supérieur du Seminaire de St. Sulpice de Baltimore.*

P. S. Si vous me faites l'honneur de me repondre, vous pourez le faire en Anglais.—

APPENDIX F.

Documents.

Promises made by the Mother Foundresses of the Carmel of Maryland, on their Voyage to America.—(Copied from an old Document.)

"On the 7th of May 1790 apprehending ourselves, viz: Rev. Fr. C. Neale, Rev. Mother Bernardina, Claire Joseph, Mary Aloysia and Mary Eleanora to be in danger of perishing in a storm, made a promise to perform at our leisure when settled, the nine days devotion in honor of the nine months Our Blessed Lord remained in His Blessed Mothers womb, as also the ten Fridays in honor of St. Francis Xavier: this promise was made on the coast of Oussent, as may be seen in our Journal, *this promise only* regards us four nuns. On the 22nd meeting with great difficulties in getting into the port of Santa Cruce on account of contrary winds, we made the following promise to our Blessed Lady, viz: Daily to say a pair of Beads in her honor, requiring the same of all who shall enter amongst us (though without any obligation of sin) the same duty is to be performed by all who go from us to found any Monastery elsewhere.

On the 6th of June same year, in order to obtain a happy and safe arrival to our journey's end, we obliged ourselves once a year to make the six Sundays of St. Aloysius with all our community, to add St. Francis Xaverius and St. Aloysius as Patrons of the Noviceship, and every year during the octave of the Patrocinium of St. Joseph the whole community to say seven Pater Nosters and seven Ave Maria's in honor of that glorious Saint and Patron of our order." [1]

Sermon by Father C. Neale, S. J.

A Sermon composed and Preached by the Reverend Father C. Neale, S. J., our worthy Director on ye Veiling Day of our First Professed, dear Sister Teresa of the Heart of Mary on the first day of May 1792.—

"In Exitu Israel de Egypto, Domus Jacob de Populo Barbaro. In the going out of Israel from Egypt the House of Jacob from a barbarous people."

[1] We have seen, Chapter VII, that Father Charles Neale said Mass on the voyage to America. The altar stone used on the occasion was one which had been taken to the convent of Hoogstraet, by a member of the old English family of Tunstall, who received the habit in that convent August 7th, 1694, taking the name of Catherine of Jesus.

The stone, which is very ancient in appearance, is set in a heavy oaken frame, and an inscription on it states that it is a most precious relic, for many of the English martyrs said Mass on it. It is now carefully preserved at the convent in Baltimore.

Twenty years ago, like the Israelites, God's chosen people, we were kept in bondage, and like them, we were obliged to contribute to the building of Assembly houses from whence we were debarred if not by barbarous people, at least by barbarous laws & churches which our consciences did not permit us to frequent, besides many other grievances which are sufficiently fresh in our memories to make us grateful to the great Omnipotent Being, Who in His Paternal Mercy by the happy revolution of the Government in America, has drawn us out of our bondage, and restored us to our just rights both Civil and Religious. If we have reason to rejoice, you, who have consecrated yourself to God this day by Solemn Vows, have much greater cause of triumph. This day you have gone forth out of Egypt, a wicked world, a barbarous people, a protector of vice, an enemy to virtue and you have entered into Judea the land of promise where nothing but virtue is patronized. "Et facta est Judea sanctificatio ejus, et Israel potestas ejus." This day, after a mature deliberation of nearly a year and a half, of your own free will, you have made to Almighty God the solemn Vows of voluntary Poverty, perpetual Chastity, and entire Obedience; and have obliged yourself to the strict observance of your holy rules and Constitutions.

You are the first who ever made these Solemn Vows in this country, which is a greater honor than I can express or you could in reason expect, but since it has pleased His Divine Majesty, to give you the preference in this respect, remember that He expects great things from you in return, for to whom much is given, from him much will be required. But what are the great things He expects from you? Nothing more nor less than the exact accomplishment of what, of your own free will, you have solemnly vowed unto Him. He expects as He gave you the preference, to so many others, that you will be a shining example of virtue to others who are to follow. Everything in a Religious state will conspire to make you virtuous, and nothing but prevarication can make you otherwise. If you prevaricate you will bring destruction on yourself. If you prove faithful, you will be crowned with everlasting happiness, which may God of His Infinite Goodness grant to us all. Amen.

APPENDIX G.

The Carmelites of Guatemala.

There existed in the Republic of Guatemala a community of Carmelite nuns of whom one, Mother Adelaide, was an American. On the 24th of February, 1874, they were ordered by President Barrios, then head of the Republic, to quit their convent. The nuns protested that they yielded only to force. The officials would not allow them to make use of the carriages their friends had sent to them, but crowded them into a cart, and drove them to the convent of St. Catherine where five different communities, 130 nuns in all, were huddled together. The President then sent orders to the Abbess to take down the grating and the turn and to allow all to enter the convent who desired to do so. This would be enough to make savages blush, but acts of violence of which Hottentots would be ashamed, seem nothing to apostates. The ecclesiastical authorities protested, and threatened all with excommunication who would dare to enter the enclosure. The next morning an order was issued, by which every nun was to leave the convent by six o'clock under pain of being shot without mercy. Shame on President Barrios and all like him!

The outcast nuns found hospitality among many of the citizens. After the storm had somewhat subsided, they hired a house and lived together a short time, but the affair was discovered. Fearing arrest they went to the ecclesiastical governor and requested permission to accompany the Archbishop to Cuba. Through the influence of the American Consul, the Superior and four of the nuns were allowed to leave the country. Before they embarked, their baggage was examined.

They arrived at Cuba in 1875. On this island they all caught the yellow fever, to which one succumbed. They remained at the Carmelite convent at Havana until July, 1877, when they left for Savannah, Georgia, where they arrived on August 30th, 1877. There they received two novices, Sisters Maria Josefa and Maria Bernardina. They left Savannah for Yonkers, N. Y., September 24th, 1879, and reached there on the 29th of the same month.

Having been invited by the Bishop of Leon, Spain, to establish their community in his diocese, the Sisters sailed from New York on May 22nd, 1881, and landed at Cadiz on the 5th of the following month. Thence they proceeded by rail to Madrid, where the Bishop of Leon met them in person, and conducted them to their future home. The Archbishop of Guatemala had made all arrangements with the Bishop of Leon for sending on their

money, a sum of $40,000, the gift of a pious lady. Relying upon these funds, they purchased a ruined convent at Grajal, a village on the railroad between Palencia, Leon and Valladolid, and rebuilt it according to their wants. When all the contracts had been made and sealed, and the work begun, the Archbishop of Guatemala died suddenly of apoplexy, and the lawyer to whom the affair had been entrusted absconded with all their money, capital and interest, thus leaving the poor nuns in want in a strange country.

God, however, who is never trusted in vain, did not abandon them. They were able to support themselves by the alms received and by the work of their hands, making candles for the altar, flowers and other articles. They now have a canonical foundation with twenty members, and are moreover out of debt.

ALPHABETICAL INDEX OF FAMILY NAMES FOUND IN THE WORK.

A

Abell, 170, 181.
Acarie, 22, 25.
Adams, 138.
Ahern, 315.
Alcantara, 15.
Aleix, 323.
Altham, 46.
Alvarez, 15.
Amboise, 10.
Andrews, 364.
Antonelli, 78.
Anstead, 365.
Anwander, 344.
Aprice, 98, 99.
Aquieste, 81.
Aquillart, 81.
Ardern, 365.
Ardia, 250, 261, 343.
Arundell, 383, 390, 393, 398.
Ashley, 384.
Ashton, 103.
Aynsco, 37, 388, 389.

B

Badtitle, 151.
Banez, 348.
Barber, 364.
Barker, 363.
Barnaby, 364.
Barnes, 152, 304.
Barrett, 314.
Barrios, 427.
Barry, 93.
Bartlett, 313, 343.
Basteyns, 380.
Bauduy, 254, 255, 292, 294, 342.
Bayley, 294, 301, 302.
Bayne, 151.
Beale, 152.
Beaumont, 420.
Beaver, 138.
Bedingfield, 31, 361, 363, 373, 377, 378.
Beeston, 112.
Beeckmans, 81.
Begley, 330.
Benna, 81.
Berger, 313, 314, 315.
Betkin, 364.
Bevin, 117, 248.
Bieckmans, 381.
Birckbeck, 34, 364.
Boarman, 98, 99, 104, 109, 185, 189, 190, 196, 200, 259.
Boland, 250, 261, 317.
Bonaparte, 144, 391.
Bond, 364.
Bonneval, 323.
Boone, 50, 138.
Borgia, 102.
Bouix, ix, 22.
Bourekens, 75.
Bourget, 337.
Bradburn, 141, 143, 234, 239.
Bradford, 103, 104, 242.
Bradshaw, 365.
Brady, 246.
Brassier, 365, 393.
Braun, 335, 349, 352.
Breckenridge, 214.
Brenner, 138.
Brent, x, 34, 48, 50, 54, 56, 67, 68, 72, 136, 219, 224, 357, 365, 386, 387.
Briggs, 363.
Broche, 315.
Brooke, 69, 70, 72, 79, 93, 95, 96, 98, 111, 122, 150, 152, 394, 396.
Brosius, 76.
Bruté, 128, 182, 414.
Brzozowski, 118.
Burlan, 41.
Burnett, 42.
Burnstone, 217.
Burton, 27, 33, 42, 364, 378.

Busby, 41.
Butler, 90, 214, 325, 365.
Byrne, 257, 298.
Byrnes, 328.

C

Caffrey, 308.
Calvert, 46.
Cannon, 239, 249.
Capello, 32.
Carberry, 72, 99, 100, 120, 123, 131, 134, 176, 201, 258.
Carew, 7, 364.
Carey, 67.
Carney, 321.
Carroll, 47, 48, 49, 69, 73, 76, 78, 79, 91, 92, 95, 96, 97, 102, 108, 109, 112, 119, 122, 124, 185, 363.
Cary, 383.
Cassin, 288.
Caughy, 315.
Chamberlaine, 36, 364.
Chanche, 208, 418.
Chantrell, 365.
Chapelle, 295, 307.
Chapman, 34, 151, 364.
Charles, 81.
Chase, 49.
Chatard, 242, 296.
Cheverus, 119, 129, 141.
Chichester, 363.
Chizzola, 21.
Chonteau, 321.
Ciampi, 271.
Claessens, 81, 344.
Clarke, 240, 251, 282, 314, 315, 343.
Clements, 72.
Clifford, 398.
Clifton, 363
Cloriviere, 156, 416.
Coghlan, 321, 383.
Collet, 321.
Collins, 323.
Colten, 36.
Conand, 322.
Concanen, 119.
Cook, 116, 321.
Coombs, 138, 171, 193, 194, 289.
Coppens, 298.
Corbett, 138.
Coskery, 246, 266.
Cotton, 364.
Cowdrey, 56, 57, 101, 115, 365, 389, 401.
Coupe, 365.
Craggs, 364.
Croycroft, 51.
Cuelstoerff, 365.
Curtis, 314.

D

Dalton, 144.
Damphoux, 249, 250.
Darcy, 300, 362, 363.
Darnall, 48.
Dauenhauer, 307, 315.
David, 104, 415.
Davis, 326.
De Bromver, 405.
De Guise, 374.
De Gruytters, 379.
De La Fosse, 391, 399, 401.
Deluol, 194, 195, 196, 201, 205, 208, 210, 214, 240, 258, 418.
De Manley, 384.
De Meer, 370.
De Nelis, 58.
Deschappelles, 255.
Devine, 313.
Devoy, 415.
Dewael, 81.
De Wolf, 81.
Dickenson, 55, 58, 88, 95, 99, 100, 101, 130, 139, 142, 178, 180, 198, 365, 419, 421.
Didier, 298, 313.
Diggs, 138, 386.
Dierckxsens, 382.
Donohoe, 344.
Dorgan, 321.
Dorsey, 151, 153.
Dougherty, 266, 283, 288, 293, 294, 295, 298.
Dow, 384.
Downe, 359.
Downes, 362, 363, 371.
Doyne, 370, 371.
Dubreuil, 301.
Ducatel, 323.
Duck, 411.
Dugan, 308.
Dunbar, 220.
Dupont, 356.
Durham, 150, 151.
Dyer, 282, 348.
Dzierozinsky, 155, 167, 172, 199, 209, 234, 422.

E

Early, 241, 253, 264, 282.
Eberhardt, 295, 296, 300, 338.

Eccleston, 159, 199, 201, 202, 205, 213, 214, 239, 244.
Eddesford, 364.
Edelen, 103, 253.
Eddin, 116.
Edwards, 259, 318.
Egan, 119, 418.
Elder, 282, 313.
Ellery, 178.
Emery, 359, 363, 371.
Epinette, 114, 116.
Errington, 123, 389.
Estainbourg, Villegas d', 37, 38, 39, 56, 57, 58, 59, 74, 75, 78, 89, 107, 108, 400.

F

Facy, 9.
Faherty, 238.
Fannen, 91.
Farmer, 231, 233.
Farrell, 72.
Fenley, 216.
Fenwick, 116, 122, 139, 145, 147, 148, 153, 155, 156, 160, 166, 167, 205, 227, 229, 231, 237, 288, 416, 417.
Ferguson, 151.
Ferrieri, 277.
Fettyplace, 373, 377.
Fisher, 239, 365.
Fitzgerald, 208.
Fitzherbert, 364.
Fitzpatrick, 227, 229, 232, 235, 256, 338, 344, 312, 313, 314.
Flaget, 119, 168, 169, 178, 180, 182, 205, 246, 271, 330.
Flanigan, 283, 338.
Flaut, 247, 248.
Foley, 213, 284, 313.
Ford, 119, 244.
Foreman, 220.
Fortesque, 373.
Foster, 359, 363, 371.
Fowler, 321.
Franckenberg, 40.
Franken, 379.
Franklin, 49.
Frasier, 91, 99, 194.
Frémont, 335, 336.
French, 138.
Furry, 99, 209.

G

Gaitley, 313.
Gallagher, 341.
Gautrelet, 325.
Gellis, 81.
Gelthoff, 364.
Gerard, 365.
Gibbons, 276, 294, 301, 307, 313, 338, 339, 341, 343, 344.
Giesen, 254, 257.
Gifford, 363, 364.
Gildea, 200, 201, 202, 203, 204, 205, 214, 234.
Gilié, 322.
Giraud, 344.
Gonnius, 33, 364.
Goodlad, 36, 362, 364.
Goodtitle, 151.
Gordon, 259.
Greenwell, 138.
Grey, 6.
Griffin, 195, 234, 315.
Groenin, 81.
Gross, 298, 309, 340.
Gruber, 75, 109.
Guido, 332.
Gwynn, 100.

H

Hackett, 208, 261.
Haeffner, 331.
Hafkenscheid, 242.
Hagan, 99, 100, 103, 113, 162.
Hagerty, 321.
Haircourt, 32, 36, 41, 360, 363, 364.
Hale, 314, 344.
Halkerson, 152.
Hamilton, 72, 138.
Hammersley, 91, 92, 99, 103, 120, 199, 241.
Hanagan, 321.
Hanisley, 321.
Hardy, 211.
Harper, 227.
Harris, 371, 372.
Harrison, 103, 121, 333.
Haudry, 220.
Hauseman, 37, 81.
Hayden, 230.
Hector, 138.
Helmpraecht, 303.
Herard, 201, 202, 203, 204, 205, 206, 208, 211, 224, 225.
Heredia, de, 17, 18.
Hespelein, 261, 296, 300, 302, 306, 308.
Hicks, 363.

Hill, 72, 365, 384.
Hillen, 205.
Hoffman, 296.
Hogan, 321.
Holan van Aquieste, 81.
Holme, 365.
Holzer, 257, 261, 283.
Homer, 349.
Howard, 34, 41, 47, 54, 193, 364, 365, 366, 387, 388.
Hoyslsted, 323.
Hoyles, 365.
Huddleston, 363.
Hudson, 317.
Hunter, 27, 34, 42, 53, 205, 378, 386.
Hyde, 363.

I

Ibañez, 15.

J

James, 363.
Jamison, 72, 129, 134, 137, 138, 215, 282, 416, 418, 420.
Janson, 230.
Janssens, 333.
Jeffers, 213.
Jenifer, 152.
Jenkins, 296, 308.
Jennings, 220.
Jessop, 122, 385, 406, 407.
Johnson, 129, 134, 137, 138, 227, 360, 362, 371, 372.
Jordan, 308, 315, 365.
Joubert, 138, 194.
Jourdan, 325, 328.

K

Kautz, 343.
Kearney, 308.
Keating, 255, 284.
Kelleher, 321.
Keller, 317.
Kelly, 308.
Kempe, 363.
Kennedy, 319.
Kenrick, 245, 246, 247, 248, 249, 250, 257, 261, 265, 274, 276, 280, 302, 323, 343.
Kernion, Huchet de, 324.
Kerr, 331.
Keynes, 32, 36, 362, 363, 364, 368, 376.
Kingsley, 365.
Kleineidam, 308, 314, 338.
Knight, 247.
Kohlman, 114, 116, 130, 148.
Krug, 343.
Kuborn, 344.
Kuhman, 338.

L

Lalor, 123.
Lancaster, 282, 332.
Langcake, 308, 312.
Langevin, 299.
La Laing, de, 35.
Larner, 182, 237.
Lauler, 167.
Laura, 230, 263.
Laureto, 12.
Law, 45, 217.
Lay, 308.
Leakin, 213, 216, 218.
Lee, 298, 307, 312, 339, 340, 343, 344.
L'Homme, 194, 205, 246.
Leimgruber, 257, 258.
Llewellin, 120, 232.
Leon, De, 12.
Leray, 329, 331, 332.
Leveson, 359, 360, 363, 371.
Lezana, De, 10.
Lingen, 364.
Long, 193.
Longueville, De, 25.
Lopez, 175.
Loughlin, 314.
Louvrange, 79, 107, 108.
Lovel, 26, 27, 29.
Lütte, 257.
Lyman, 283.
Lynch, 254, 270, 288, 293, 297, 417.

M

Macheboeuf, ix.
Mackin, 314.
Macy, 332.
Maddocks, 34, 79, 365, 399.
Maffitt, 321.
Magers, 284.
Magnien, 313.
Magruder, 151.
Mahar, 344.
Mahony, 116.
Majerus, 338, 343.
Malderus, 29.

Malloy, 296, 308.
Maloney, 314, 315.
Mals, 81.
Manntal, 321.
Maréchal, 126, 127, 129, 130, 138, 146, 154, 162, 166, 168.
Marest, 384.
Marinier, 12.
Martin, 241.
Masio, 12.
Mathews, 42, 51, 56, 57, 58, 67, 68, 73, 91, 99, 114, 198, 285.
Matignon, 126.
Mazzapica, 12.
McCann, 332.
McCarthy, 298.
McColgan, 197, 314, 343.
McCoy, 314.
McDevitt, 313.
McElroy, 417, 420.
McEvoy, 178.
McGill, 245.
McKenzie, 315.
McManus, 307, 313, 343, 344.
McMaster, x, 238, 342, 348.
Middleton, 138, 174.
Mildmay, 363.
Miller, 231.
Millet, 328.
Mitchell, 104.
Mobbery, 116.
Molyneux, 109, 110, 112, 113, 114, 116, 118.
Monkur, 220.
Monsley, 386.
Moore, 90, 328, 392.
Moorman, 327.
Moretuss, 81.
Moran, 365.
Morgan, 298, 364, 365.
Mostyn, 31, 90, 359, 360, 363, 371, 372, 373.
Mothon, 328.
Moylen, 81.
Mudd, 96, 104, 114, 117, 119, 182, 190, 203, 241, 247, 251, 422.
Muller, 272.
Murphy, 383.
Murray, 240, 258, 340.
Murver, 210.
Myers, 282.

N

Nagle, 349.
Nagot, 77, 82, 423.
Neale, 34, 50, 51, 52, 53, 54, 57, 58, 59, 60, 63, 64, 67, 68, 69, 70, 72, 81, 82, 91, 92, 95, 96, 97, 98, 103, 105, 108, 109, 111, 112, 113, 116, 118, 119, 123, 124, 127, 130, 133, 135, 137, 138, 141, 142, 143, 145, 147, 150, 153, 158, 182, 190, 203, 209, 212, 270, 344, 387, 399, 403, 425.
Neason, 254.
Nelson, 328.
Nettleson, 364.
Neuman, 243, 247, 248, 250, 261.
Newsham, 87, 383, 390.
Newton, 90.
Norris, 138.

O

O'Brien, 172, 173, 174, 178, 179, 181, 185, 187, 192, 194, 195, 196, 237, 296, 308, 422.
O'Callaghan, 332.
Ocampo, De, 14.
O'Connor, 329.
Odin, 330.
O'Donnell, 215, 217.
Oliver, 42.
O'Loughlin, 250.
Orr, 333.
O'Shanahan, 325.
Osmond, 364.
O'Sullivan, 333.

P

Palmes, 363.
Papin, 317.
Pardow, 314.
Parkinson, 42.
Parnham, 67.
Parsons, 49.
Patterson, 317, 321.
Pecocheck, 227, 300.
Pendergast, 237, 243.
Pendrell, 385.
Pérché, 323, 324, 328, 329, 330, 331, 332.
Petsch, 261.
Phelan, 324.
Pidgeon, 117.
Pile, 103, 113, 386.
Pinckney, 215.
Plowden, 105, 122, 398.
Plunkett, 60, 63, 64, 198.
Poirier, 253, 254.

Pole, 67.
Ponsonby, 384.
Poulter, 363.
Powderle, 363, 371.
Powdwell, 359.
Powell, 360, 363.
Poyntz, 328.
Prater, 362.
Pye, 138, 365.

Q

Quirijos, 364.

R

Randall, 383.
Randanne, 138.
Rantzan, 418.
Rathke, 283.
Read, 215.
Redman, 415.
Reeve, 14, 89.
Reggio, 10.
Rheingrave, 35, 36, 41.
Rice, 321.
Richard, 126.
Ries, 334.
Riordon, 205, 259.
Robertson, 97,
Robey, 397.
Robig, 308.
Roesch, 291, 295.
Roger, 44.
Roman, 321, 322.
Rooney, 64.
Roosevelt, 294.
Roper, 26.
Rosati, 205.
Rosendall, 363.
Rossi, 16.
Rotchford, 259.
Rubeo, 16.
Ruland, 271, 272.
Rutter, 365.
Ryan, 330.

S

Salazar, De, 15.
Sanders, 72, 138, 193.
Sanvers, 81.
Saulnier, 267.
Saxton, 230, 252.
Schenck, 321.
Schruysteyn, 363.
Scribanus, 27.
Seelos, 250, 252, 253, 257.
Selby, 383.
Semmes, 72, 138.
Serro, 43.
Seton, 134, 135, 419.
Sewall, 109, 126, 127, 131, 137, 250, 282.
Shaftesbury, 384.
Shea, x, 168.
Sheerin, 302, 308.
Shelly, 362.
Short, 34.
Simons, 120.
Simpson, 317.
Slattery, 314.
Smith, 98, 121, 129, 134, 170, 194, 198, 239, 246, 250, 282, 317, 338, 344, 362, 416, 419.
Smythe, 34, 364, 365.
Smyth, 408.
Sneeringer, 294.
Somerset, 363, 372.
Sonias, 33.
Sourin, 288, 312, 313, 315, 316.
Spagnoli, 11.
Spalding, 72, 138, 162, 271, 282, 292, 294, 297, 302.
Speidel, 314.
Spenser, 364.
Spink, 116.
Splynter, 378.
Stallin, 183.
Stanford, 332.
Stanton, 331.
Starr, 314.
Stepney, 41.
Sterckx, 380.
Stewart, 384, 392.
Stone, 75, 81, 89, 397.
Stratio, 11.
Strickland, 89, 398.
Stuhl, 344.
St. Vallier, De, 43.
Sulgard, 364.
Sweeringer, 323.
Swèrte, De, 108.

T

Taney, 162, 164, 176, 179.
Terrasse, 11.
Tessier, 194, 418.
Théard, 333.
Thomazi, 9.
Thompson, 72, 308.

Thorlozan, 178.
Thornburg, 365.
Thors, 364.
Tiraboschi, 12.
Tormey, 308.
Trelawney, 384.
Trémoulet, 321, 322, 323.
Trentam, 363.
Trimpel, 307.
Trumpest, 87.
Tucker, 239.
Tuckerman, 349.
Tunstall, 383, 390, 397.
Turner, 33, 152, 364.
Tuttle, 227, 308.

U

Ulens, 81.

V

Van Camp, 381.
Van Celst, 379.
Van de Goor, 380.
Vaughan, 355, 360, 371, 372.
Vekemans, 359, 363.
Vergennes, De, 38.
Verot, 210.
Villegas, De, 37, 38, 39, 56, 57, 58, 59, 74, 75, 78, 89, 107, 108, 400.
Viscayno, 43.
Voltz, 296.
Vorz, 374.

W

Wagenier, De, 107, 108.
Waits, 76.
Wake, 32, 363, 376, 381, 382.
Wakeman, 41, 360, 362, 363, 364, 365, 376, 378.
Walden, 10.
Walsh, 167, 171, 172.
Ward, 31, 35, 247, 312, 357, 359.
Warton, 50.
Waters, 138.
Watken, 98, 138.
Webb, 135, 384.
Weich, 333.
Weld, 53, 75, 79, 122.
Weser, 300.
Whelan, 182, 282, 283, 339.
White, 31, 46, 67, 363.
Whitfield, 131, 139, 140, 153, 168, 172, 176, 177, 183, 185, 187, 188, 191, 198, 199, 200.
Whitston, 332.
Wigmore, 33, 358, 363, 364.
Willacie, 396.
Wild, 35.
Wilcox, 213.
Williams, 210, 248.
Williamson, 208, 210, 229.
Wills, 138.
Windoe, 359, 363, 371.
Winter, 360, 364, 371, 372.
Wirth, 282, 284.
Wise, 321, 323.
Wood, 294.
Woolmer, 364.
Worman, 418.
Worcester, Marquis of, 372.
Worsley, 28, 29, 357, 362, 370.
Worthington, 214.
Wright, 31, 36, 41, 81, 357, 363, 365, 403.
Wynn, 313.

X

Xaupi, 196, 200, 416.

Y

Young, 192.
Yturbide, 175.

Z

Zaccho, 171.
Zimmer, 250.

3208
C8
Currier

418889

GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709

GTU Library
BX 3208 C8
Currier, Charles Wa/Carmel in America. A
G
3 2400 00172 9288